The Sunday School Times

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To Bethlehem

By Ruth Margaret Gibbs

THE road leads down to Bethlehem,
And yet it is not far—
There is the echo of a song,
The shining of a star.

And those who come to Bethlehem
(Faith has such eager feet)
Will surely pass the houses by,
The inn upon the street;

Will find a stable, see within
A sleeping Baby nod—
Oh, strange and blessed miracle—
The very "Lamb of God"!

Three Heavenly Degrees

What are the marks of a tested and useful servant of God? One might find a good many answers to that question, for God uses many different kinds of workmen and has His witnesses in all walks of life. But there is one brief summary of qualifications, hidden away in records of the past, that will fit anyone who is really doing business for God. Alexander Smellie records it in one of his biographical sketches in his inspiring book, "Men of the Covenant." "There was a friend of John Bunyan's—John Burton by name—who, in the early days of the tinker's conversion, when he went through the villages of Bedfordshire preaching the Gospel, and when his call to the ministry was disputed by some of the wise and prudent, came chivalrously to his succour and defence. 'This man,' he said, 'hath been chosen not out of an earthly but out of an heavenly university, where he hath by grace taken these three degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan.'" We are more or less familiar with the need for the first two, but we sometimes overlook the importance of the third. It is this last which is most gruelling to flesh and spirit, and it surprises, baffles, and sometimes brings a sense of shame. But it is the final test, for out of the fire come the purest silver and gold, and those who go farthest with God suffer the fiercest attacks of Satan. As we are in the school that leads to these degrees, we need to remember Peter's word: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12, 13).

Why He Laid His Glory By

THE stories of our Lord's birth are not told by John. He wrote later than the other Gospel writers, and does not retell the outward circumstances of the Saviour's birth, the charming and wonderful story of the Angels, the Shepherds, and the Magi. Instead John takes us to the heart of the meaning of those outward accompaniments of our Lord's nativity. Why were the angels sent to the shepherds? Why were the Magi led by the star? Why did the miraculous so distinguish the birth of a child who to outward seeming was but the offspring of obscure Jewish peasants?

Ah! here was a new thing. This babe had no human father. He was born of the virgin Mary by a creative act of the Holy Spirit. Here was none other than the Son of God. John calls Him the Word. When Moses tells the story of creation, he writes: "In the beginning . . ." When John tells the story of redemption, he, too, says: "In the beginning . . ." "In the beginning was the Word . . . and the Word was made flesh and dwelt among us . . ." Thus John tells of the coming of Jesus Christ to our world. This babe of Bethlehem is the Word made flesh. This Son of Mary is also the Son of God without whom not anything was made that has place in creation. Here is the One Isaiah saw when he saw the Lord, high and lifted up and worshiped by Heaven's hosts with cries of "Holy, holy, holy . . ." And from that glory that was His in the bosom of the Father, now comes God's glorious Son in lowly form to earth.

From the Holy, Holy, Holy
We adore Thee, O Most High,
Down to earth's blaspheming voices,
And the shouts of "Crucify."

He held not equality with God a thing to be grasped, but made Himself of no reputation, emptied Himself of His heavenly glory, to take on Him the form of a servant. "Mild He lays His glory by . . ." and why?

1. *He came to show us the Father.* "Shew us the Father, and it sufficeth us." But no man hath seen God at any time, for God is a Spirit, and invisible. Still more, He is infinite. How then shall our finite minds form a true and adequate conception of God? He is so far beyond our conceiving that somehow

Comfort for Dark Days

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

God must be brought to the level of our understanding if we are to know Him for what He is.

In heathenism men have tried to do that for themselves. They have made images to represent deity to themselves. This is man's effort to make real and comprehensible in some measure the unseen God of Heaven. But the idols of the nations represent not the perfections of God, but the imperfections of man, who fashions them. Idolatry has distorted God to man, and since we grow like what we worship, the worship of idols has always degraded men.

But what man tried and failed to do in making his own images of God, God has done for us in sending His Son to earth. In our Lord Jesus we see the Father. The character and attitudes we see in Christ are the character and attitudes of God. If we would know what God is like, we must gaze upon the Lord Jesus Christ. He who has seen Him has seen the Father.

But to see God in Christ we must discern the glories of the Lord Jesus, His moral perfection, the glory of His wisdom, His strength, His patience, His love, His humility, His self-sacrifice. John had gazed on all this, and the more he gazed and pondered, the more he saw of beauty and perfection in Jesus Christ; and the more he saw in Him, the more he saw of God. And for that He laid His glory by, that John, and you, and I, and all men might see the Father for what He truly is.

To have a true picture of God is of the highest importance. What happens where men have false notions of God is seen in the superstition, the degradation, the darkness, and cruelty of heathenism. What happens where men have seen God in Christ is clear in the fact that the exaltation of Christ always means a consequent exaltation of man. False images of God mislead and debase. Christ, the true image of God, enlightens and ennobles all who receive and exalt Him. So let us bless God for the coming of Jesus Christ to show us the Father.

2. *He also came to atone for our sin.* He said so Himself. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). The New Testament has a great deal to say about the death of Christ. It makes it abundantly plain that "He died that we might be forgiven," that His death was needful to atone for human sin. Peter tells us Christ bore our sins in His own body on the tree. Paul asserts that while we were yet sinners Christ died for us.

But in His original glory death was impossible for Him. That He might die, He must take human nature into union with Himself, and for that He laid His glory by and lived a human life here in a body like ours, capable of death.

Sin is the tragic fact of life. Sin unfits us for the presence of God and incurs His righteous anger. If we have never known a deep sense of sin it is because we know little of God, little of His Word, and little of ourselves. But when we feel sin's burden, the message of the Gospel becomes good news indeed for us, the good news that Christ atoned for our sin. Then we can sing:

My sin — oh, the bliss of this glorious tho't,
My sin — not in part, but the whole,
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

Has that become the glad song of your heart? That it might was one reason for Christ's coming. Until you receive Him as your sin-atoning Saviour, you miss the costliest blessing He came to bestow, and Christmas is an empty observance for you because the chief purpose of Christ's coming is lost on you. Let such as have not done so, receive Him as their Sin-Bearer and so find the blessing of the full, free pardon He came and died to make ours.

3. *Christ came also that He might become our merciful and faithful High Priest.* By the incarnation manhood was taken into God, never to be laid aside. Hence, when He ascended whence He came, our Lord took His glorified human nature with Him, and the Letter to the Hebrews depicts Him there as our High Priest. There He appears in the presence of God for us, as the priest in the Old Tesatment appeared before God in the Temple on behalf of the worshipers. Those priests of Israel were men themselves, and thus could sympathize with those they represented before God. And our Lord is man, has lived a human life in this fallen world.

He knows what sore temptations mean
For He has felt the same.

So we have in Him one touched with a feeling of our infirmities as having been in all points tempted as we are. But had He not laid His glory by and lived a human life, He could not have had a sympathy based on human experience. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2: 17, 18).

Some people fear to become believers as unable to stand up to the testings and temptings of a Christian. But such forget the Christian has the living Christ as a merciful and faithful High Priest to plead his cause on high, and to reinforce his feeble prayers with His powerful pleas. He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Then let our humble faith address
His mercy and His power;
We shall obtain delivering grace
In the distressing hour.

Notes on Open Letters

"How Can I Be Saved?"

In your issue of October 12, 1946, there is a most interesting article about a tract by Dr. Trumbull, "How Can I Be Saved?" A note said it could now be ordered from Bethany Press, 267 Montauk Ave., New London, Conn. I immediately ordered a dozen (enclosing 15c) to that address. Four weeks have passed and I've received no response, and I'm writing to ask, should I have ordered from THE SUNDAY SCHOOL TIMES?

I want to use it in my letters. It is a clear, and enlightening reply to the question, so simply explained, that any hungry-hearted soul could not but understand.

I would appreciate a reply.—*An Ohio reader.*

The Editors wrote to the Bethany Press, and received the following reply:

Yes, we did write you that we had printed up a quantity of "How Can I Be Saved?" However we were not prepared to meet the flood of requests following immediately the appearance of the editorial in the October 12th issue of the TIMES. Many orders have been filled, and we are caring for them as rapidly as possible. It takes much time to fold, package, address, and mail them. This in addition to our regular printing business (and we are a small concern) has delayed the prompt filling of all the orders. But we will take care of them just as fast as possible.

We thank the TIMES for the prominence given the article, and believe the large demand for this tract has fully justified your decision to reprint it. Our prayer is that God will greatly bless its message to many hearts.

The reprints of Dr. Trumbull's article may be had from the Bethany Press, 267 Montauk Ave., New London, Conn., at 15 cents a dozen, 75 cents a hundred, or $3 for five hundred.

Persevering Prayer for Revival

Some of the members of our church have been in prayer in the church building since the eighth of July, every evening, and we have been praying for the Lord to bless us with a mighty revival that will sweep the entire nation. We have seen His mighty hand already working and thought that perhaps if you would insert a small item of appeal in the TIMES, more would like to join us in the fellowship of prayer and have an interest in whatever the Lord may bring to pass here, and as a result in other places. We intend to continue on until the Lord blesses.

It is heartening to hear of a church where the members are so in earnest that when the above letter was written (Nov. 11) they had been praying for 126 evenings for revival. The letter comes from the Rev. E. G. Riley, pastor of the Homewood Baptist Church, Lima, Ohio. Much has been said and written about prayer for revival, but

(*Continued on page 1144*)

Stalled in a Blizzard

And how God answered prayer and sent help just in time

By L. PAYLER

Windshield wipers struggling to keep the glass clear of heavy, wet snow, the circle of visibility growing smaller, the confusion of flakes in the fading light as the car plows more slowly ahead — these are familiar sights to most of us today. Every driver knows the feeling of uncertainty and the fears that come over him as he peers into the storm and tries to keep the car steady on the road and yet moving ahead. Here is the personal testimony of a Christian man who had a narrow escape. It was good that he had hidden Scripture in his heart, that he had his pocket Testament with him, and that he had a praying wife at home. Just as God led him out of danger and spared his life, so he can lead others through their peculiar trials. You may never be caught in a blizzard, but this cheering testimony from a fellow traveler may help you over your own hard places.

I AM convinced that prayer saved me from death in the blizzard of 1931. That storm, which made national headlines, as it swept furiously over Kansas and part of Colorado, according to all human facts would have been my earthly end. It is only through the grace and power of God that I am alive today.

Having lived in Ohio all my life, the far western prairies of Kansas were new territory to me. My car was piled high with cardboard displays and samples of advertising for dairy and ice cream companies. I knew nothing of how those Western blizzards acted. It would soon be spring, and I never thought of winter storms, as I said goodby to my wife and baby daughter in Kansas City, and started on this selling trip for my firm.

I was behind schedule and worked longer than usual that day making calls. My head ached and my nose felt stuffy — "Probably a cold," I thought as I got into bed, in a hotel in a town so small that it is not shown on many maps. During the night I had a stabbing pain in my side. "Probably pleurisy again," I thought, taking some cold medicine and trying to rest, even if sleep was impossible. I prayed for recovery.

Snow on the Open Plains

Next morning, feeling much better, I left for Hayes, Kans. Driving along in late afternoon, I saw an unusual, pearly light. Then it started snowing. "I thought winter was past," I remarked to my last customer. He just shook his head — "You never can tell around here."

It was early for supper, so I decided to push on until I got to the next town. Maybe I could travel away from the storm.

Now I was out on the open plains. Soon the snow came faster and it was harder to distinguish the road. It was getting colder, too, and now my motor started missing. At rare intervals a car passed me. "What time I am afraid, I will put my trust in thee" [Psa. 56: 3, R.V.] kept repeating itself in my mind, and I kept hoping for at least a small town where food and shelter would be available. "What a place to stall!" kept going through the back of my mind, as I tried to keep my mind on the Bible verse.

I saw the lights of a farmhouse, back from the road. Someone with a lantern swung it beckoningly, but I thought they mistook me for friends.

Suddenly my car stopped. I tried the starter again and again. Just a dismal whirr. The snow was now a whirling curtain. I couldn't see a light anywhere. Prayerfully I took out my flashlight and opened the door. The wind snapped it out of my hand. The wind cut through my clothes. Shivering, I tried to lift the hood, but I couldn't budge it. Blinded by stinging snow, I crawled back into the machine, out of the deep snow.

Even then I didn't realize the desperateness of my situation, or that this was a blizzard. I kept praying, hoping the storm would be short, and I could reach shelter and food. I listened, but no car came. The cold was becoming bitter. Stuffing samples of paper and cardboard in all the cracks of my machine to keep out the numbing cold didn't help much. "I'll have to try to make it back to that farmhouse I passed," I thought. "Can't sit here and freeze to death."

I put on more clothes and got out of the car. No lights anywhere, just blinding snow like a curtain closing me in all alone, yet not alone — God was with me. I had to throw myself completely on His mercy. The snow was past my knees; which way should I go? I started back, feeling my way along the car, the wind snatching the breath from my lips. I stumbled into a drift after what seemed a long distance. As I lay I could see the red tail light of my car. When I stood I couldn't see it, so, crawling along, I got back to the car. I struggled with the lock and finally wrenched it open.

Glancing at my watch, I noticed it was 7 o'clock. Just the time my wife and baby were having evening devotions. How I longed to be safe with them! I knew they were praying for me, and it comforted me and I prayed with renewed fervor. Then I remembered a box of cookies my wife had given me. I ate half of the cookies, and a handful of the snow which was now sifting in. I covered myself with all the clothes in my grip and some big sheets of paper and tried to sleep on the front seat of the car, trying to console myself with the thought that there was nothing more I could do and I must conserve my strength and trust in God to bring me through till morning when the storm would probably be over.

The Comfort of the Scriptures

That night was spent in dozing and prayer. Next morning I couldn't tell in the grayness whether it was snowing or just blowing from the drifts of whiteness which surrounded me. No one was on the road, or rather where the road had been. Breakfast was the last of the cookies and a handful of sifted-in snow. The day seemed endless. I dozed from weakness, and prayed when I awoke. I read over in my pocket Testament the story of Jesus coming to his disciples over the sea (Matt. 14). The twenty-seventh verse — "Be of good cheer, it is I; be not afraid —" came like a personal message, heartening me. The thirty-first verse hit me squarely — "O thou of little faith, wherefore didst thou doubt?" I resolved not to doubt, but keep on praying and hoping. I knew by now my wife knew of the storm and would be praying, too.

My watch had stopped. I didn't know what time it was, but now the snow stopped. The wind died down. I could almost feel my heart beat in the quiet. Looking around, to the right, some distance away, I saw the top of a fence. "That leads somewhere. If I can follow far enough, I'll see a house!"

I was so cold I couldn't spend another night in the car without food. Even now I was fighting fatal drowsiness. Praying desperately, I left the car and waded through the drifts, sinking in above my waist. Finally I grasped a fence post, and felt for the wire. I kept my hand on the wire and kept fighting my way along. Often I had to stop for breath. Still I couldn't see anything but blank whiteness. I think I was praying aloud in my desperation, going over and over again the same words, "God help me! Lead me!" I never wanted anything so much as to lie down in that whiteness and sleep, but something in me kept me going, knowing that to stop too long would be fatal.

My strength was almost gone, when

directly in front of me I saw a red barn. I called at the top of my lungs: "Help!"

Two men came from the barn with a pail. I saw them start toward me, then I collapsed. When I came to, I was in a kitchen that was warm and lamp-lit. An old man and a young man were rubbing me. "You had a close call!"

"God brought me through though," I answered as they rubbed me with snow. "You helped me in time. Can I phone my wife?"

"All lines are down, but now how about some food?"

The woman of the house brought me coffee, steaming and fragrant, and a big plate of bacon, eggs, and fried potatoes. She buttered slabs of homemade bread for me. How kind these people were to me, a stranger in need!

After I had eaten and they had listened to my story, the man of the house kneeled and led us in prayer. I could hardly hear his "Amen," before I was asleep. I slept all night and most of the next day before I wakened.

As soon as they could get through, they took me to the next town to telephone my wife. When she heard my voice she burst into tears, crying, "Thanks to God! I never stopped praying for you!"

In spite of exposure and the threatened cold I was well again. God had blessed me with life. Not until I read the papers and talked to the town people did I realize how fortunate I was to have survived. Now more than ever I was convinced that "more things are wrought by prayer than this world dreams of." Truly, the fact that I am alive today is a testimony to the power of prayer and the mercy of God.

GERMANTOWN, OHIO.

A New "Service" for Exposing Error

How the Religion Analysis Service, Inc., came into being, and what it proposes to do

MANY Christians have long felt the need of an assisting ministry in distinguishing "the spirit of truth" from "the spirit of error." Religion Analysis Service, Inc., was conceived in faith and brought forth in prayer "for such a time as this." Its birthday was July 2, 1946. Before the story of the infant organization is told, something should be said of the Rev. Ernest Bradshaw Jones, of Minneapolis, Minn., the man of vision responsible for its formation.

Mr. Jones was reared in a Seventh-Day Adventist home, but was still unsaved when he left home to earn his living. Years later, when he experienced the miracle of the new birth, he promptly joined an Adventist church, believing it the one and only right church. He soon accepted a position with the Adventists' publishing house at their headquarters in Washington, D. C. After several years with their work in Washington, he responded to a call from their mission board and went to India to become manager of the sect's publishing house in that field.

If Mr. Jones had not been a lover of truth, a real student of the Word of Truth, and a man with the courage of his convictions, there would be nothing to write about him except that he had reached a position of responsibility and honor in his denomination. But there is more to write. We quote his own words:

Because I was possessed of a strong, unabating urge to search the Scriptures for myself, and to "prove all things," holding fast only that which is good, I at long last came to see the light of truth, and in that glorious light was made to perceive the appalling darkness of Seventh-Day Adventism.[1]

Not only has Mr. Jones renounced Adventism as an error-permeated system; he has for several years devoted himself to the task of exposing its falsity. God's rich blessing has been upon this distinctive ministry, both spoken and written. Here are brief excerpts from two of the letters in Mr. Jones' voluminous mail:

This booklet ("Why You Should Not Be a Seventh-Day Adventist") is a powerfully-written document, a terrible weapon against the many erroneous interpretations of the Bible to be found in the Seventh-Day Adventist framework of doctrines.—*From a former Seventh-Day Adventist minister.*

The booklet "Free Indeed!" changed things in our church. Six persons were kept from accepting Seventh-Day Adventist error by reading it.—*From a defender of the Gospel of Christ.*

Not only has Mr. Jones received the to-be-expected flow of inquiries regarding the Seventh-Day Adventist heresy, he has also received many inquiries regarding other false cults as well. These appealing letters are, from the human standpoint, cause enough for his vision. Let us allow Mr. Jones himself to present the picture as he gave it in a letter to a friend. He says, in part:

God has His "little ones" here and there entangled in these dangerous isms. The comparatively few true shepherds are not always prepared with adequate information to refute such "damnable heresies" as, for example, British-Israelism, Catholicism, Christian Science, the "I Am" Cult, Jehovah's Witnesses, Judaism, Modernism, Mormonism, Seventh-Day Adventism, Spiritism, Unitarianism.

There is only *one* of the above which I myself know how to answer fully—the one from which I have, by God's grace, been delivered. This is an age of specialists, and God has His specialists, each trained in a different school of experience, all majoring in the rightly divided Word of Truth, and now able to teach, each in his distinct field. Knowing that I could accomplish but little single-handed, I began to pray for helpers.

So definite was my God-given burden and vision, that, on July 2, and again on July 16, I called together a few Christian friends for prayer and conference. We felt impelled to action by such Scriptures as the following: Matthew 24:24; 2 Peter 2:1, 2; Acts 20:28-31; 2 Timothy 4:1-4; Ephesians 5:6-13; Jude 3, R.V.

Our Lord gave us such agreement, according to His promise, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done" (Matt. 18:19), that we have taken initial steps toward the launching of a unique, specialized, and, we believe, urgently needed soul-saving ministry for these perilous times.

Among the "initial steps" was the choosing of a name. Several Minneapolis brethren can tell how this task brought them together in unforgettable prayer meetings. A three-word name was chosen—Religion Analysis Service. Its significance may be seen by considering it a word at a time.

RELIGION

"Man is a religious animal." Paul, addressing a pagan audience on Mars' Hill, said, "I perceive that in all things ye are very religious." He would say the same to Americans today.

According to the latest available edition of our Government document "Religious Bodies," there are 256 so-called "Christian" denominations in the United States, besides twenty-one newly organized ones. Elmer T. Clark in his book, "The Small Sects in America," says, "Nowhere in the world, save perhaps in India, does one find such a wilderness of sects aand religious variations. . . . It almost seems that every conceivable vagary of the human intellect is found crystallized in the dogmas of these churches. Some of them are undergirded by interpretations of Scripture so erratic as to be amusing. . . . It is difficult to see how the voices speaking to the American conscience in the name of God, could be more completely confused."

Concerning this Babel of conflicting voices, our Lord Jesus Christ Himself prophesied: "Many false prophets shall rise, and shall deceive many" (Matt. 24:11). Paul, in his farewell to the Ephe-

[1] "Why You Should Not Be a Seventh-Day Adventist" (fifth edition) and "Free Indeed!" (second edition), by E. B. Jones, are companion booklets of 64 pages each. (Religion Analysis Service, Inc., P. O. Box B, Traffic Station, Minneapolis 3.) The quoted paragraph above is from page 11 of "Free Indeed!" which contains Mr. Jones' autobiographical sketch and personal testimony.

sian elders, said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch" (Acts 20:29-31).

The many false isms within Christendom all claim to be founded on the Bible. All help themselves to their respective "proof texts," but have little use for the Book as a whole. The result is that each cult has its different mixture of truth and error. According to one old Puritan preacher, "There is probably some little fragment of truth in every religion of error, because man is so imperfect in all his work that he could not invent a complete error." Even if he could, he would not be permitted to do so by the Great Deceiver, who knows how to transform himself into an angel of light, and is a master of the art of inventing specious deceptions.

We are unmistakably living in the time when "evil men and seducers . . . wax worse and worse, deceiving and being deceived." What is *your* attitude toward such? Are you "tolerant"? Or do you "try the spirits" and "prove all things"? What is *your* feeling toward the multitudes who have turned aside to "another gospel," which is no gospel? "Is it nothing to you?" Or are you, like our Saviour, "moved with compassion toward them"? Religion does not save. Jesus saves.

Analysis

"So many creeds! How shall I know which is right?" To answer this heart-cry of many bewildered and endangered ones, and to aid true shepherds in safeguarding such, is the task of these brethren and the well-instructed servants of Christ whom they call to their aid. This is an assisting ministry in distinguishing "the spirit of truth" from "the spirit of error"—a false isms exposé service—and, as such, is not expected to prove especially popular. Tolerance of anything and everything is now the vogue.

"Why attack anyone's religion?" Christians are under a holy compulsion to disturb seats of wickedness. Elijah, Jeremiah, Paul, Luther, Calvin, Wesley, Finney boldly dealt with hindrances to God's cause. They dared scrutinize any religion, examine the claims of any self-styled prophet, and appraise them.

"But how can any finite being presume to say that one system of religion is dangerous, and another is safe and sound?" God the Holy Spirit, Author of the Book without admixture of error, instructs: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

"No prophecy of the scripture is of any private interpretation" (2 Pet. 1:20). No one passage is to be isolated from all that the Word teaches elsewhere. There are no contradictions in the Book of books. Every soul needs the balanced diet of the entire Word.

"For ever, O Lord, thy word is settled in heaven" (Psa. 119:89). The Word is the one fixed star. But many are not steering by it. Some boast that they have gone beyond it. All such are adrift and in grave peril.

Analysis is the business of this new service—analysis of that religion you may have in mind right now—by applying the touchstone of the Word to it.

Service

Three of God's noblemen of our day have made the following statements:

It is time the Christian church wakes up to the diabolical errors of these cults.

Unless Christian leaders become more active against the things that are against the faith, the evangelical church is soon going to face its darkest hour. There is an increasing lethargy on the part of those supposedly set for the defense of the faith, often excused in the name of Christian tolerance, but really born of the fear of man and the desire to avoid any friction that might lead to the loss of a salary or contribution to a work.

All these isms are getting our members, getting them in larger numbers than is appreciated. Let us pray that gifted ones among us may be led of God to give themselves to exposing the fallacies of these heretical sects perpetually preying upon our people.

Faithful and alert servants of Christ everywhere are sensing as never before the need for a service such as is now made available, either directly or indirectly. By "directly" is meant that it will deal first-hand with individuals or groups which have been caught in "the snare of the fowler." By "indirectly" it meant that it will assist pastors and other Christian workers by undertaking to supply the best of speakers and literature to refute the "damnable heresies" of our peril-filled day. Men dauntlessly "set for the defense of the faith" have organized for the purpose of offering the following specialized services:

Lecturers. The best available speakers and Bible teachers booked and supplied for pulpit, conference, or campaign engagements.

Writers. Manuscripts for book, pamphlet, tract, or magazine article, expertly criticized and prepared for printing.

Publishers. Books, pamphlets, tracts, periodicals proficiently planned, produced, advertised, and distributed.

Booksellers. All forms of literature refuting the false systems within Christendom, stocked and distributed, wholesale and retail.

This is not just another lecturers' bureau, or writers' service, or publishing

(Continued on next page)

The Glory of Christmas

By Charles DeW. Brower

WHO came at Christmas?
Babe of the manger,
Sung of the angels,
Joy of the shepherds,
Worshiped by wise men,
Jesus the meek and mild.
Keep, happy children,
The birthday of Jesus.

Who came at Christmas?
Son ever dutiful,
Light of the Nazareth home,
Helping the carpenter,
Perfect man, teaching,
Boldly denouncing,
Blessing the children,
Loved One in Bethany.

Who came at Christmas?
Foretold by prophets
Longed-for Messiah,
Bruising the serpent's head,
Light of the Gentiles,
Prince of Peace, Wonderful,
Just One, and merciful,
Mighty God with us.

Who came at Christmas?
Born of the virgin
Your Lord and my Lord,
Crying, "Believe in me,"
Calling to cross-bearing,
Power bestowing,
Service to share with Him,
Glory to win for Him.

Who came at Christmas?
Miracle-Worker,
Forgiving, healing;
Lamb for the offering,
Bearing the sins of us;
Crucified, buried,
Rising triumphant,
Our Resurrection.

Who came at Christmas?
See the redeemed ones,
Wreckage now saintly,
Hearts in His will at peace,
Fearless and faithful;
Children enthroned in love,
Glory for motherhood;
Exult we and worship.

Who came at Christmas?
Hymns of the ages,
Art's highest glory,
Music transcendent,
Render their homage.
Kneel in the churches,
Join in the creeds of them,
Sing hallelujahs!

Enter Thou, blessed Christ,
Hearts and homes open;
Christmastide quivers
With song celestial;
Hallowed are tree and gift.
Pour out the love of Him,
Make a host glad in Him—
This be our Christmas.

A New "Service" for Exposing Error

(Continued from preceding page)

concern, or Gospel bookstore. Its members are specialists. Their every endeavor is related to exposing the many deceptive isms that, in solemn truth, are ensnaring the uninformed and unwary "in larger numbers than is appreciated."

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). The enemy is now flooding our land with the "doctrines of devils," taught by the numerous heretical isms, which, as crafty and ravenous parasites, are preying upon Christians. And as the prophet of God long ago declared would be true, many credulous and unstable souls are following "their pernicious ways." Truly, it is time—*high time*—for the Christian church to awake!

If you, or any who are dear to you, are troubled by such false systems, remember Religion Analysis Service, Inc., exists for the sole purpose of rendering real service in this particular field. Its promoters feel called of God "for such a time as this."

The Scripture motto of Religion Analysis Service, Inc., is: "In meekness instructing those that oppose themselves . . . that they may recover themselves out of the snare of the devil" (2 Tim. 2:25, 26). Its doctrinal statement is in all essential aspects patterned after that of the Scripturally sound statement of faith prepared and adopted by Christian Business Men's Committee International. Appended thereto, however, is this very important and distinctive principle:

We believe that Satan is a real being—a personal Devil; that he, the enemy of God, the "father of lies," the great deceiver of mankind, is the instigator of all false systems of religion, and that, with him, all followers of such will find their end in the lake of fire.

The promoters of Religion Analysis Service, Inc., are men of character and reputation. Associated with Mr. Jones, the executive director, is a group of nine high-type local men constituting the officers and board of directors, who will serve on the three-year rotation plan, three new men to be elected each year, in July. Listed on the national advisory council are a goodly number of outstanding Christian leaders, men who "contend earnestly for the faith which was once delivered unto the saints" (Jude 3), and whose names are household words with fundamental, premillennial believers everywhere.

Religion Analysis Service, Inc., is evangelical and denominationally unrelated. It has incorporated under the laws of Minnesota as a non-profit sharing corporation to do business for the Lord of lords and King of kings in this end-time, just before His coming. Procedure for becoming part of its constituency is simple: (a) Sign the combined doctrinal statement and membership covenant; only such individuals and groups as can heartily subscribe to all of it are desired in this fellowship. (b) Promise to pray earnestly and frequently for the work—"helping together by prayer." (c) Pledge to send an offering periodically, letting the Holy Spirit suggest the amount.

This is a faith work in which God's people may share the burdens and the rewards. The bonded treasurer of the Council will acknowledge your offerings, and will place your name on the mailing list. The literature sent out will be worth receiving and preserving.

Interested friends are welcome to call personally at 902 Hennepin Ave., Minneapolis, Minn. Address all mail to Religion Analysis Service, Inc., P. O. Box B, Traffic Station, Minneapolis 3, Minn.

Suggestions for Your Christmas Giving

Miscellaneous

AS THE season of the year approaches when we rejoice to make hearts glad through our gifts in remembrance of God's "unspeakable gift," the Lord Jesus Christ, SUNDAY SCHOOL TIMES readers may find suggestive the following channels for Christmas giving. The list here given suggests but a few of the many Christian organizations worthy of the gifts and prayers of God's people. Any complete list would, of course, be too large for publication here. Bible schools, institutes, colleges, city rescue missions, and city Jewish missions, of which there are a great many that stand true and are wholly worthy of our gifts and prayers, are not included; and denominational organizations, many of which are worthy of support, are not mentioned, but only those of an interdenominational character.

America Inland Mission, 233 Wilhoit Bldg., Springfield, Mo.

American Bible Society, 450 Park Ave., New York City 22.

American Desert Mission, Inc., P. O. Box 1743, Phoenix, Ariz.

American Inland Mountain Mission, Box 87, Corbin, Ky.

American Scripture Gift Mission, Inc., William H. Richie, Executive Secretary, Held Building, 325 N. 13th St., Philadelphia 7.

American Sunday-School Union, 1816 Chestnut St., Philadelphia 3. Organizes and maintains Sunday schools among the otherwise unreached boys and girls throughout rural America. Established in 1817.

American Tract Society, 21 W. 46th St., New York City 19.

Bible Club Movement, Inc., 1505 Race St., Philadelphia 2.

Bible House of Los Angeles, Inc., 827 S. Westmoreland Ave., Los Angeles 6.

Bible Meditation League, 74 E. Gay St., Columbus 15, Ohio.

Biblical Research Society, Inc., 4417 Berenice Ave., Los Angeles 31.

Braille Circulating Library (for the Blind), 203 N. Jefferson St., Richmond 20, Va.

Business Men's Council of the Pocket Testament League, Inc., 710 Witherspoon Bldg., Philadelphia 7.

Canadian Sunday School Mission, Inc., 222 Portage Ave., Winnipeg, Manitoba, Can.

Chaplain Counsellors for Industry, Inc., Ernest L. Chase, Director, 1153 Broad St., Newark 5, N. J.

Child Evangelism Fellowship, Inc., International, P. O. Box 740, Santa Monica, Calif.

Children's Bible Mission, Inc., Box 1137, Lakeland, Fla.

Christ for America (Evangelistic campaigns), Charles J. Grant, Treas., 1521 Land Title Bldg., Philadelphia 10.

Christian Association for the Blind, Inc., 430 E. 141st St., New York City 54.

Christian Jail Workers, Inc., P. O. Box 3333, Los Angeles 53.

Christian Life Literature Fund, 506 Commonwealth Bldg., 12th and Chestnut Sts., Philadelphia 7.

Christian Mission to Churchless Communities, the Rev. Homer Stanley Morgan, President, Room 905, 140 Nassau St., New York City 7.

Christian Refugee Association, 340 W. 55th St., New York City 19.

Cumberland Bible Institute, Henry C. Geiger, Supt., Livingston, Tenn.

D. L. Moody Book Funds, Moody Bible Institute, Colportage Work, 153 Institute Place, Chicago 10. Gifts may be designated for home or foreign work, such as mountain, hospital, Latin America, or general mission fields.

Dallas Theological Seminary. Independent, and denominationally unrelated. Lewis Sperry Chafer, President; C. F. Lincoln, Th.D., Treas., 3909 Swiss Ave., Dallas 4.

Day School Gospel League, 53 Millwood Rd., Toronto 12, Can.

Evangelical Teacher Training Association, 800 N. Clark St., Chicago 10.

Faith Theological Seminary, Wilmington, Del. Fundamental and premillennial. Roland K. Armes, Treasurer, 151 Maplewood Ave., Philadelphia 44.

Faivre Annotated New Testament, in French, Spanish, English, Chinese, German. A. Fontannaz, 506 Oakdale Ave., Chicago 14.

Friends of Israel Missionary and Relief Society, Inc., The, 728 Witherspoon Bldg., Walnut and Juniper Sts., Philadelphia 7.

Gideons, International, the Christian Commercial Travelers' Association of America, 202 S. State St., Chicago 4.

Great Commission Prayer League, 808 N. LaSalle St., Chicago 10.

Hebrew Christian Alliance of America, 520 W. Melrose St., Chicago 13.

Hiawatha Land Independent Baptist Missions, 1910 First Ave., S. Escanaba, Mich.

Inter-Collegiate Gospel Fellowship, Inc., P. O. Box 1045, New London, Conn.

International Hebrew Christian Alliance, 4919 N. Albany Ave., Chicago 25.

Inter-Varsity Christian Fellowship and Student Foreign Missions Fellowship, 64 E. Lake St., Chicago 1.

Keswick Colony of Mercy, Keswick Grove, N. J.

Million Testaments Campaigns, Inc., 1505 Race St., Philadelphia 2.

Miracle Book Club, Mrs. E. M. McClusky, International Director, 50 Avery Drive, N. E., Atlanta.

Missionary Aviation Fellowship, P. O. Box 708, Los Angeles 53.

Navajo Bible School and Mission, Howard A. Clark, Supt., Window Rock, Ariz.

New England Fellowship, 9 Park St., Boston 8.

New York Bible Society, 5 E. 48th St., New York City 17.

Northwest Mountain Mission, Inc., Mrs. Margaret B. Oberg, Sec.-Treas., McCall, Idaho.

Old Fashioned Revival Hour, Gospel Broadcasting Association, P. O. Box 123, Los Angeles 53.

Pocket Testament League, Inc., 156 Fifth Ave., New York City 10.

Railway Mission, The, 29 Elam Place, Buffalo 14; or 106 Evelyn Crescent, Toronto 9, Can.

Rural Bible Crusade National, J. H. Kornelsen, Exec. Sec., Box 269, Wheaton, Ill.

Rural Home Missionary Association, Inc., 107 W. Jefferson St., Box 135, Morton, Ill.

School Bag Gospel League, Room 729, 1775 Broadway, New York City 19.

Scripture Memory Mountain Mission, Emmalena, Ky.

Shantymen's Christian Association of North America, 366 Bay St., Toronto 1, Can.

Sunday School Times Gift Subscription Fund. To send The Sunday School Times to those at home and abroad who are unable to pay for it. The Sunday School Times, 325 N. Thirteenth St., Philadelphia 5.

Tennessee Mountain Mission, Inc., The, Box 45, Dayton, Tenn.

Truth for Students and Service Men. To provide students with literature showing that up-to-date scholarship and science corroborate the Bible, A. D. Weir, Gen. Sec., Corvallis, Oreg.

Utah Gospel Mission (to the Mormons), 9277 Amesbury Ave., N. E., Cleveland 6.

Victorious Life Testimony, 506 Commonwealth Building, 12th and Chestnut Sts., Philadelphia 7.

Victory Sky Pilots, Inc., Box 411, Winona Lake, Ind.

Western Canada Mission to the Jews, 158 Aikins St., Winnipeg, Manitoba, Can.

Women's Christian Temperance Union, Evanston, Ill.

Young Life Campaign, 2018 Commerce St., Dallas 1, Tex.

Youth for Christ International, Inc., 130 N. Wells St., Chicago 6.

Youth Gospel Crusade, P. O. Box 111, Wheaton, Ill.

Foreign Missionary Societies

The following interdenominational foreign missionary organizations are believed to be true to the old faith. Denominational foreign missionary societies, many of which are worthy of support, are not mentioned here, but only those of a non-denominational or interdenominational character.

Africa Inland Mission, 373 Carlton Ave., Brooklyn 5, N. Y.

Alaska Evangelization Society, 7528 S. Morgan St., Chicago 20.

Algiers Mission Band, Dar Naama, El Biar, Algiers, North Africa.

All-Russian Evangelical Christian Union, 64 W. Randolph St., Room 905, Chicago 1.

American-European Christian Fellowship, Inc., 15 Philipse Place, Yonkers 3, N. Y.

American Mission to Lepers, Inc., 156 Fifth Ave., New York City 10.

Association of Baptists for World Evangelism, Inc., 1505 Race St., Philadelphia 2.

Belgian Gospel Mission, John C. Winston and O. Vansteenberghe, Co-Directors; D. T. Richman, Treasurer, 325 N. 13th St., Philadelphia 7.

Bethel Mission of China, Inc., Shanghai, China. Headquarters, 505 N. Sunnyslope Ave., Pasadena 8, Calif.

Bethel Mission of Eastern Europe, Inc., 252 N. Dillon St., Los Angeles 26.

Bolivian Indian Mission, 508 Central Ave., Plainfield, N. J.

Borneo Evangelical Mission, Box 2572 W, G.P.O., Melbourne, or care, Keswick Book Depot, 315 Collins St., Melbourne, Victoria, Australia.

Brazilian Christian Mission, Caixo Postal 1125, Sao Paulo, Brazil, S. A.

Central American Mission, 3611 Congress Ave., Dallas 4.

Ceylon and India General Mission, 128 S. Lombard Ave., Oak Park, Ill.

China Bible Seminary, 500 Recreation Rd., Shanghai, China. Gifts may be sent to Mr. Wm. L. Dumas, Treas., Talladega, Ala.

China Inland Mission, 237 W. School Lane, Germantown, Philadelphia 44.

Chinese Foreign Missionary Union, Dutch East Indies. Send gifts to Mr. A. C. Eicher, 4714 N. Spaulding Ave., Chicago 25.

Christian and Missionary Alliance, 260 W. 44th St., New York City 18.

Conservative Baptist Foreign Mission Society, 203 N. Wabash Ave., Chicago 1.

D. M. Stearns Missionary Fund, S. C. Dunkelberger, Sec., 147 W. School Lane, Philadelphia 44. Channel for funds throughout the world.

Door of Hope Mission, care of Miss E. Gladys Dieterle, 33 Brenan Rd., Shanghai, China; or Miss Edna Johnston, 97 Summit Ave., Jersey City 4, N. J.

Egypt General Mission, Headquarters, 106 Highbury New Park, London, N. 5, Eng. U. S. representative, Miss Evelyn W. Webb, 305 Fontanet Courts, Washington, D. C.

European Christian Mission, 1101 E. 35th St., Brooklyn 10, N. Y.

European Evangelistic Crusade, Inc., 1179 Delaware Ave., Buffalo 9.

Evangelical Foreign Missions Assn., Inc., 408 Kellogg Bldg., 1422 F St., N. W., Washington 4, D. C.

Evangelical Union of South America, 135 Isabella St., Toronto 5, Can.

Gospel Furthering Fellowship, George W. Rhoad, Director. Field Headquarters, Nairobi, Kenya Colony, Africa. Home office, Miss Elizabeth Oehrle, 681 Meeting House Rd., Elkins Park, Philadelphia 17.

Hebron Mission, Inc., Koon Shan, Kwong Tung, China. Home office, 1200 State St., Santa Barbara, Calif.

Immanuel Mission to Seamen, 1540 Lincoln St., Berkeley 3, Calif.

Independent Board for Presbyterian Foreign Missions, Dr. J. Gordon Holdcroft, General Secretary, 151 Maplewood Ave., Philadelphia 44.

India Mission, 412 W. Eighth St., Elyria, Ohio.

Industrial Orphanage Homes, Chinkiang, Kiangsu, China, J. W. Bovyer, Supt.

Kashmir Fellowship, Naga Boni, P. O. Woyil, Kashmir, Sindh Valley, India, Miss Alice E. Wishart, Director. Send gifts to Miss Margaret Haines, 156 W. School Lane, Philadelphia 44.

Kurku and Central Indian Hill Mission, Ellichpur, Berar, India. Send gifts in care of Conservative Baptist Foreign Mission Society, 203 N. Wabash Ave., Chicago 1.

Latin America Mission, Inc., the Rev. R. Kenneth Strachan and Mrs. Harry Strachan, Directors. Ridgefield Park, N. J.

Latin American Prayer Fellowship. Send gifts to C. C. Lyon, P. O. Box 5237, Metropolitan Station, Los Angeles 55.

Layyah A. Barakat Home for Orphan Girls, Inc., Abeih, Mt. Lebanon, Syria. Gifts should be sent to Mrs. Estelle K. Barcliff, Treas., 4452 N. Franklin St., Philadelphia 40.

Liebenzeller Mission, H. Zimmerman, Mission Home Eben-Ezer, Schooley's Mountain, N. J.

Lithuanian Missionary Association, Inc., the Rev. A. J. Gillies, Director, P. O. Box 483, Chicago 90.

Luanza Mission, founded by Dan Crawford. Gifts may be sent to D. M. Stearns Missionary Fund, 147 West School Lane, Philadelphia 44.

Mexican Faith Mission, the Rev. Stephen B. Williams, Exec. Sec., 48 Mary St., Alexandria, La.

(Continued on page 1143)

The Cradle Roll at Christmas

Teaching little tots to give as well as receive

By ELIZABETH WILLIAMS SUDLOW

THERE are so many things we want to do for our little folks during December. I suggest getting the mothers together as early in the month as possible, for a heart-to-heart talk on what they are going to tell the little folks about Christmas. I would like to recommend some good Christmas stories to be read and told. I would like to sing with them at least one sweet Christmas hymn that can be sung over and over to the children. What is better than "Away in a Manger"?

I would like to emphasize the idea of not giving too much of the Bible narrative to the tiniest children. By that I mean introducing so much that the little minds will be confused. Tell about the "Baby Jesus that came to be, God's Christmas gift to you and me." Tell about the lowly stable bed. Tell about the angels singing the glory song, and the shepherds visiting the Babe, but make it so simple that the child mind can grasp it. Too much detail will only detract from the story. Emphasize ONE detail with each telling.

Tell how important it is to *read* the verses in Luke 2:8-20 *from* the Bible so that the child will associate the story of the baby Jesus with God's Book. The mothers will thank you for this interest and help.

Prepare some little gift for the children and either give it at this time or later on. Perhaps you will want the children to contribute toward some project. Send home a wee cambric stocking with a note explaining your need. Ask for something definite, a pair of socks, mittens, a toy, or something which the child can give.

So you will close your year with the Cradle Roll.

CORAL GABLES, FLA.

LESSON 12. DECEMBER 22. A MESSAGE OF LOVE (Christmas Lesson)

International Uniform Lesson.—Luke 2:8-20, John 3:16, 1 Corinthians 13, Ephesians 3:14-21, printed text, John 3:16, Ephesians 3:14-21

Golden Text.—Thanks be unto God for his unspeakable gift.—2 Cor. 9:15

KING JAMES VERSION

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Eph. 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The International Uniform Sunday School Lesson Outlines are copyrighted by the International Council of Religious Education, and used by permission.

The Lesson as a Whole

By H. A. Ironside, Litt.D.
Pastor of the Moody Memorial Church, Chicago

Approach to the Lesson

CHRISTMAS is a time of giving and receiving gifts. This agreeable custom is founded upon the blessed truth that God Himself is a giver and has lavished His wealth upon a poverty-stricken world by the "unspeakable gift" (2 Cor. 9:15) of His own beloved Son, as brought before us in what Luther called "The Miniature Bible," John 3:16; that great verse upon which we are asked to focus our attention today. To the Samaritan woman the Lord Jesus Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). In Romans 6:23 we read, "The gift of God is eternal life through Jesus Christ our Lord." In his First Epistle John wrote, "God hath given to us eternal life, and this life is in his Son" (chap. 5:11). This then is God's great Christmas gift to lost men, dead in trespasses and sins: eternal life in the Lord Jesus Christ! Who can fathom the folly of the man who refuses so great a gift? Yet we are told that "he came unto his own, and his own received him not" (John 1:11). Sorrowfully the Lord Jesus said concerning many to whom He presented Himself in grace, "Ye will not come to me, that ye might have life" (John 5:40).

At this festive season, when Christmas carols fill the air and the story of the birth of the Lord Jesus Christ is being heralded far and wide, let us pause and face the question: Have we received God's gift? To reject Christ is fatal. To receive Him means eternal life and peace with God.

The Historical Setting

None can be certain as to the exact time when Jesus Christ was born into the world. But from the early days of the Church December 25 has been kept as the memorial of His nativity, which occurred in Bethlehem of Judah, as predicted by the prophet Micah (chap. 5: 2) some seven centuries before. The Epistle to the Ephesians was written from Rome about A.D. 63 or 64.

Verse by Verse

John 3:16.—*"God so loved . . . that he gave."* The gift of Christ is the expression of God's infinite love for a lost world. Remember, the Lord Jesus Christ did not come into this scene and go to the cross in order to enable God to love us. He came as expressing that love (Rom. 5:8). In giving *"his only begotten Son,"* God was giving Himself, for "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Now the Gospel message goes out to all men everywhere offering *"everlasting life"* freely to *"whosoever believeth"* on Jesus.

Eph. 3:14.—*"For this cause I bow my knees."* Paul had been speaking of God's eternal purpose of grace in Christ Jesus: the great mystery of the Church, which He died to redeem to Himself, and this stirred his heart to worship, thanksgiving, and prayer.

Verse 15.—*"The whole family in heaven and earth."* The entire family of the redeemed are all located either in Heaven or on earth. There is no middle place like purgatory, nor are those who have died in Christ lying unconscious in their graves.

Verse 16.—*"According to the riches of his glory."* From this wealth of glory all our blessing comes. Notice, it is not merely out of His riches, but according to those riches. A millionaire might give a few dollars out of his wealth, but that would not be according to his vast possessions. God gives liberally in accordance with the vastness of His wealth. *"Strengthened with might by his Spirit."* The indwelling Holy Spirit, given to us by God, is the source of all power for victory over sin and for witnessing to others.

Verse 17.—*"That Christ may dwell in your hearts by faith."* Personally, Christ is in Heaven at the right hand of the Father. But faith enshrines Him in the loyal heart. Thus we are *"rooted"* like a tree, and *"grounded"* like a building, *"in love."* God is love, so we as Christians are to be rooted and grounded in God.

Verse 18.—*"Comprehend . . . the breadth, and length, and depth, and height,"* of God's eternal purpose. Note that we have here four dimensions. This carries us beyond the natural into the spiritual.

Verse 19.—*"To know the love . . . which passeth knowledge."* This sounds paradoxical, yet it is blessedly true. For just as a babe knows its mother's love and yet the reason for that love is incomprehensible to the child, so we know the love of Christ, but it is utterly beyond our comprehension why He should thus love sinners such as we. *"Filled with all the fulness of God,"* or a better rendering is "filled into all the fullness"; just as a shell on the seashore may be full, and filled into all the fullness of the ocean.

Verse 20.—*"Able to do"*—what? All we ask or think! Yes, but that does not tell the whole story. He is able to do *"above all that we ask or think."* More than this: *"abundantly above all"*; and still more: *"exceeding abundantly above all."* There is no limit to what God can do and will do for the one who trusts Him fully.

Verse 21.—*"Throughout all ages, world without end."* This is the strongest expression for eternity in the Bible. A literal rendering is "unto all generations of the age of the ages." The Church will be the vessel for the display of the glory of God by Christ Jesus for all the ages to come.

The Heart of the Lesson

God's love has been told out in the gift of His Son. In giving Him He gives all that Heaven possesses. According to His riches He lavishes His grace upon all who believe in the Lord Jesus, and so makes abundant provision to meet their every need for time and eternity. Nothing is too much for Him to do for those who have responded to His love by

opening their hearts to receive His only begotten Son as their Saviour and Lord.

Lesson Outline

God's Provision for Man's Need

Infinite love (John 3:16a)
Everlasting life (v. 16b)
The divine endowment (Eph. 3:16a)
The divine enduement (v. 16b)
The divine enthronement (v. 17a)
The divine establishment (v. 17b)
The divine enlightenment (v. 18)
The divine enlargement (v. 19a)
The divine enrichment (v. 19b)

Special Lesson Topics and Truths

The Only Begotten Son. Five times in the New Testament our Lord is spoken of as the Only Begotten. This always refers to what He was from eternity: the eternal Son. There is no thought of generation connected with the term, but rather of unique relationship, as we may see by the way the Holy Spirit speaks of Isaac as Abraham's "only-begotten son," for Isaac was his unique son, differing from Ishmael in that he was born miraculously. So Jesus Christ sustains a relationship to the Father that none other can enter into.

Everlasting life is not to be confounded either with endless existence, which is common to all men, or immortality, which refers to the body. The life eternal, or everlasting, is that divine life which was manifested in Jesus here on earth and which is the portion of all who believe on Him. This life brings us into relationship with the Father and the Son and enables us to know and enter into communion with them (see 1 John 5:11, 12, 20; John 17:3).

Summaries and Applications

It was a Scottish schoolboy who defined "whosoever" as "You, me, or any ither body." Read it that way in John 3:16 and let it speak to your own soul.

A dying man who was asked as to the ground of his confidence exclaimed, "God loved, God gave, I believed, and I have." Can you say this from the heart?

The "inner man" (Eph. 3:16; 2 Cor. 4:16) is the real man, the soul and spirit, renewed by divine grace.

That expression, "that ye . . . may be able to comprehend with all saints," is most suggestive. We all know, in part, that we need fellowship with one another. When we "pool" our knowledge as God reveals it we get a full picture of the riches of His glory.

The power that worketh in us is the energy of the Holy Spirit, who is given to all who believe. Only as we are controlled by Him can we accomplish anything for God.

If we have received God's Christmas gift, let us endeavor to share it with others, that they, too, may know and enjoy what means so much to us.

Chicago.

Last Week's Lesson

11. December 15.—Philemon: A Letter on Christian Brotherhood ....Philemon

Next Week's Lesson

13. December 29.—Paul Claims the World for Christ. Acts 9:15; 19:21; 23:11; 28:28-31; Romans 1:13-16; 10:16-18; 15:22-24

Questions for Teacher and Class

By Pastor J. C. Macaulay
Wheaton Bible Church, Wheaton, Ill.

1. JOHN 3:16 concerned with the birth of Christ, or His death?

2. Why is John 3:16 so frequently used as a Christmas verse?

3. What is the relation between the birth and death of Christ?

4. What other great and legitimate uses are made of John 3:16?

5. What is the setting of the Golden Text? Discuss.

6. Do you recall some other prayers of the Apostle Paul beside that given in Ephesians 3:14-21?

7. What are the three sorts of "riches" that God has made available to us?

8. What is that wonderful thing whose dimensions are referred to in Ephesians 3:18?

9. What remarkable difference is discernible between the experiences of verses 16 and 17 and that of verse 18?

10. What are the amazing paradoxes of verse 19?

(Answers on page 1139)

The Busy Men's Corner

By Tom M. Olson

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).—Little Winnie had been to an evangelistic service and heard the speaker dwell on the above words. When she reached home, she exclaimed to her father, "Wasn't it very good of God to *give* His Son and not just *lend* Him!"

We would that multitudes of people grasped, with the little child, the precious fact that God gave a gift, not made a loan, when He sent His only begotten Son into this world!

"Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).—Every cultured person deplores the hesitancy of a child—apparently born of stubbornness—to say "Thank you" to the donor of a gift. And the mother's embarrassment is appreciated as she attempts again and again to cause the child to express its thankfulness.

How much more does Heaven feel the base ingratitude of the men and women who have never said, "Thanks be unto God for his unspeakable gift"!

A neighbor of ours said to us, "Mr. Blank is all upset this Christmas Day." When we asked if he knew the reason, he answered, "Yes, his brother gave him a gift of $500!" When we said, "That should make him happy," he replied, "But he thought his brother should have made the gift a thousand dollars!" Instead of being thankful, he was disappointed and [illegible].

There is no possible room for disappointment over God's unspeakable gift. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9). Horatius Bonar asked:

What will He not bestow?
Who freely gave this mighty gift unbought,
Unmerited, unheeded, and unsought,
What will He not bestow?

Scripture says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.) Did you ever receive one of those interesting "Inclusive roll" gifts? You scarcely start unrolling the paper before encountering a gift; you unroll it a bit more, you spy another gift; and so on and on to the very end of the roll! In Christ we are blessed "with all spiritual blessings" (Eph. 1:3). He gives us the forgiveness of sins, deliverance from judgment, eternal life, the Holy Spirit, sonship, heirship, eternal glory, and so forth.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14).—The small but observant son of the mission superintendent noticed that one of the suppliants was down on but one knee, hence the boy didn't expect him to have his prayer answered. Paul was not a one-kneer; he said, "I bow my knees." Paul was not an idolater—it was to the Father he bowed his knees. He gave thanks in the consciousness of the sweetness of the relationship implied in the title "Father."

And Paul was not a self-centered saint. He said, "I bow my knees unto the Father . . . that he would grant *you* . . ." He wanted them to enjoy another great gift—"to be strengthened with might by his Spirit in the inner man," or, as another has rendered it, "to be with power made mighty"—that Christ might have His proper place in their hearts, in their affections, being rooted and grounded in love, that they might be thoroughly able to apprehend that which is incomprehensible, and to know the love of Christ which surpasses knowledge, and be filled into "all the fulness of God."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).—That is a good name for our God—the One who is able. In ourselves, we are not able to do—but He is.

The apostle has just presented some marvelous requests—not the least of them—knowing the knowledge-surpassing love of Christ; that we might be

filled to "all the fulness of God." It is just as impossible to reach the end of the love of Christ as it would be to get to the end of God Himself.

What a boon it is to deal with a God who places no limit on what we may ask of Him — a God who delights in our asking more and more of Him!

"According to the power that worketh in us" — this is His power, for God dwells by His Spirit in every Christian. In chapters 1 and 2 of Ephesians, we have mention of a power which has wrought *for* us. This was the power that raised Christ from the dead and wrought toward us in raising us up from our death. But here we have mention of a power that works *in* us to give us that wonderful entrance into His love and God's fullness.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).—He rightly deserves the glory! These words reveal that there never will be a time — world without end — when the Church shall not have its special place — the habitation of God — even in the eternal state. Realizing that even in eternity when everything shall be subdued unto Him, the Church will enjoy the unspeakably precious privilege of being the dwelling place of God, what manner of persons ought we to be in all holy conversation and godliness!

Most of us may have read the item in the *Reader's Digest* about the little girl who came downstairs Christmas morning, singing, "Happy birthday to you." The mother hearing it said to herself, "Daughter is getting things mixed up a bit; for this is Christmas — not the birthday of anyone in the family." But as the child went on singing "Happy birthday, dear Jesus, happy birthday to You," the mother smiled and knew the child was not confused!

Whether December 25 is actually the birthday of Jesus Christ or not, there certainly was a definite day on which He was born. And if we have not, like the Macedonian believers, given ourselves to Him, let us do it today. He is worthy of our best gifts. Let us give Him our bodies (Rom. 12:1) with all their members as instruments of righteousness (Rom. 6:13). Let us give Him our means (Phil. 4:18); also the fruit of our lips giving thanks to His name (Heb. 13:15).

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

ALTADENA, CALIF.

Please pray for the staff of The Sunday School Times in all departments: press, mailing, and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

For Primary Teachers

By Ethel S. Low

Topic and Scripture:
When Jesus Was Born
(Luke 2:8-16)

ONCE again we have the Christmas story, old, yet ever new. In the Primary class the teacher always has the joy of telling the story to some child who was not quite old enough last year to understand it. Then you may have older children who have never heard the story. There are thousands of children in America who have never heard anything about the Lord Jesus Christ, to our shame be it said. Christmas to thousands of American children means only Santa Claus and gifts.

Be sure to tell the whole story, not just the bit that we have in our reference. Make it clear that God prepared a body for His Son, that the Babe of Bethlehem was Christ the Lord, who had existed from eternity. You would be surprised at the adults who have never even thought that Christ had any life before Bethlehem.

I like something on the flannelboard for this lesson. Perhaps a night scene first with the hills of Bethlehem dimly seen, and the inn and stable, and then place the star. Over in the hills, the shepherds and their sheep are drowsing, then the light from heaven and the angels. Change the scene and show the Wise Men on their camels, coming later.

I wonder why we are so slow to make the most of pictures and other visual aids. The Devil knows the child remembers best what he sees, so he gives him lurid movies in gorgeous technicolor, while we Sunday school teachers still insist on just talking to the children. Just how much of what you say registers in the child's mind? You'd be appalled if you knew. One reason for Child Evangelism class success is their use of things the child can see.

Perhaps you are saying, "Why don't you give us more visual aids?" I have tried through the years to suggest things that could be used by many, though it is not possible to go into very much detail about them. I shall continue to give as much help as possible along this line, but you, as teachers, must be willing to spend time and effort to work out visual helps that will interest your par-

AS AN ARROW TO ITS MARK

ticular class of children. All things do not work for all children.

You may wonder why I am taking space to say these things today. It is a good time to do it. You all know the Christmas story. There is not a thing I can tell you about it. If you can tell any story in God's Word, you can tell this one. It is also the best time to begin using visual aids if you never have done it, for there is more prepared material for this Sunday than for any other in the year unless it might be Easter. There is no excuse for anyone failing on Christmas Sunday.

Some of the places you can obtain prepared material are Christian Publications, Inc., 1517 N. Third St., Harrisburg, Pa.; Scripture Press, 800 N. Clark St., Chicago 10; Story-O-Graphs, Box 145, Pasadena, Calif.; Wm. H. Dietz, Inc., 10 S. Wabash Ave., Chicago 3.

Get some material and give the children such a vivid lesson that they will never forget it. Why am I so insistent? Because I see our children being lured away by all sorts of the Devil's bait, and the church and Sunday school are so largely asleep on the job. Don't be a sleeping servant. Some day, God only knows how soon, the Master is coming to call for an accounting.

FELTON, CALIF.

Little Jetts Teach the Lesson

By Wade C. Smith

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, you can have the gladdest of Christmas seasons out of a little two-letter word, if you realize its full significance. It is "so." It belongs in the adverb family because it qualifies a verb. A modest little word, it doesn't mean a thing by itself, but points to the greatest and most glorious fact in all history, points to God's Christmas gift *to you*.

John 3:16 is called "the little Gospel," because it is only one small verse, but at the same time, in the briefest words it is the most complete statement of God's plan of salvation.

I think I have said this to you fellows before, but I am saying it again today, because it fits perfectly. When God wanted to tell the world His love for lost sinners, He could not do it with human language, for the simple reason there was no earthly language, spoken or written, that would express it. God's love is so great, so high, so wide, so deep, so wonderful, there was no human utterance that could encompass it. None of the ancient languages, the Sanskrit, the Aramaic, nor the oldest Chinese words could hold it. The later languages, Greek, Latin, and the more modern Spanish, French, English, German, Italian, were incapable of it. Indeed, if all the languages, ancient and modern, should bring to the task their choicest vehicles of thought and expression and combine them they would break down trying to contain the thought of the love of God for the sinning world.

So what did God do to break through the barrier of the world's insufficient language? Why, He chose His only begotten Son to come to earth and to be in His person the expression of the love which cannot be fully uttered in words. "God is love" (1 John 4:8). Jesus Christ, the love of God in person, came from His home in Paradise; this, the Creator of the universe, came to the sin-cursed earth which is His by right of creation, came in human form, laid as a little babe in a manger, went about in the humility of a pauper, plucking the corn in the fields for His food, with no place to lay His head, enduring the most cruel abuse and persecution from even those whom He came to save. He was falsely accused, falsely tried, and falsely condemned to death, and finally He shed His

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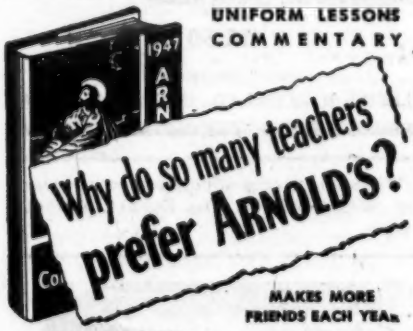

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life blood on Calvary that sinners (you and I) might be saved. All this said something that cannot be framed on the human tongue. Jesus lived the Father's message of love, in person upon earth, and confirmed it by His death on the cross.

The little word "so" by itself means nothing, but in John 3:16 it points directly to the personification of God's love; and that, fellows, is the greatest, most precious gift that you and I can contemplate at this glad Christmas season, made the occasion of giving because of the greatest of all givers and the most precious of all gifts.

GREENSBORO, N. C.

From the Platform

By a Superintendent

A Prayer Before the Lesson.—O God, our Heavenly Father, how can we thank Thee enough for the wonderful gift of Thine only Son to be our Saviour! We praise Thee today once again, as many of us have done many times, for Thy great love, shown toward us while we were yet sinners. We know deep down in our hearts that our sins have been so many and so great that we have forfeited all right to Thy mercy, yet we believe Thy gracious Word, telling us that Christ has died for us, and that we are forgiven through His shed blood. Our Father, help us at this time, when we are remembering the gift of Thine only Son, to present our bodies anew unto Thee, a living sacrifice, holy, acceptable, to be used of Thee wherever Thou dost see fit to place us. We can do nothing to earn Thy great salvation, but with grateful hearts we would in turn give ourselves to Thee. Make us winsome witnesses, we pray Thee, to tell others whom we touch in our daily lives of the gift of salvation through Jesus Christ our Lord. We ask it in His name. Amen.

After the Lesson.—Have you ever noticed how simple and clear the language of the Bible is? John 3:16 has been called the Gospel in miniature, for it contains what we need to know in order to be saved. In the King James

John 3:16

A GREAT LOVE
A GREAT NEED
A GREAT GIFT
A GREAT SALVATION

Version there are only 25 words in this verse, and only 6 of them are of more than one syllable. One of the other passages given us for reading in connection with this lesson is Luke 2:8-20. Here there are 13 verses, containing 273 words, and only 57 of these are of more

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than one syllable. If this wonderful story of the birth of the Lord Jesus were printed on this page, it would take only about five inches of one column. So you see, God tells of His greatest gift in simple language which anyone can understand. In the Ephesians passage, given in our lesson, the Gospel truths open out like a flower, and we see more of their depth and beauty. But the heart of it is still the love of God in Christ, just as it was in John 3:16. This is the old, old story of God's love, but oh, how wonderfully new it is as the Christmas season comes round year after year, and how well it fits our deepest needs today!

I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
"Joy to the World"
(Luke 2:8-20)

HAVE the nine phrases concerning charity in 1 Corinthians 13:4, 5 written in large letters on strips of wrapping paper or cardboard. Each strip may be wide enough so the top edge of the pictures may be fastened to the lower edge of the strip. As pupils come bringing their pictures of love in action, let them look over the strips lying on the table or tacked up, and decide which each picture illustrates, and put it with the strip. You may be able to help with suggestions of interpretation so that each strip has at least one picture. In drilling on the verses, distribute the strips to the children to form the verses. After the drill, the pictures may be fastened to the strips and the latter to the walls with Scotch tape or to the bulletin board with thumbtacks.

Who is the best example of love in the whole world? (1 John 4:16b.) On the blackboard print with red chalk GOD in large letters horizontally, IS in tiny letters inside the O of GOD, and LOVE in large letters vertically using the same O as GOD, thus forming a cross of the two words.) How did God show His love? (John 3:16.) What a Christmas present that was to give to the world—not wrapped in bright tissue paper or placed in a gay box or hung on a Christmas tree—but wrapped tightly round and round in a long swaddling cloth; laid in a dingy manger; and later, when grown to manhood, hung on a tree of shame, the cross!

You probably try to be the first awake Christmas morning to dash downstairs to see the presents. Who were the first to see God's Christmas present to the world? Of course, Mary and Joseph; but they knew about it beforehand, as

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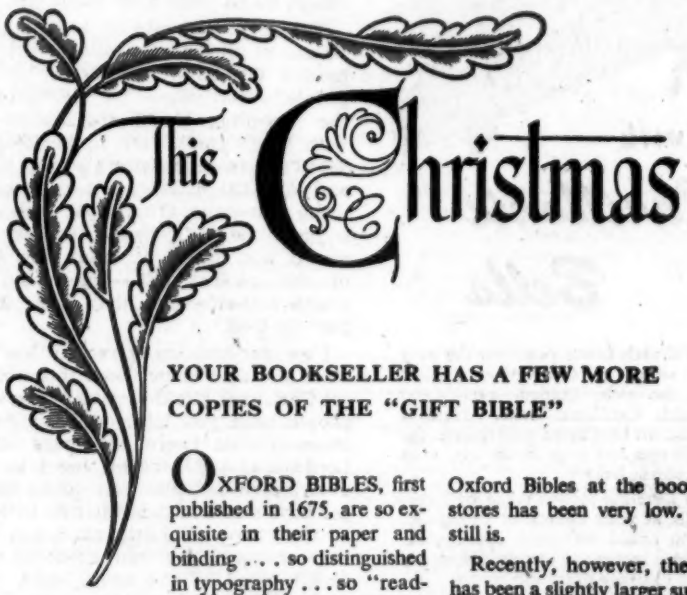

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your mother and daddy really know beforehand about the presents on the Christmas tree. Who else—some who were really surprised? Yes, the shepherds. They were not expecting any Christmas carols, or Christmas lights, or Christmas gifts, for there never had been a Christmas. Who sang that first Christmas carol? Can you say the words of the chorus? What was the first Christmas light? What did the shepherds do as soon as they heard there was a Christmas gift? And didn't they hurry! Did they like the gift? Indeed they did, and rushed to tell more people about the grand present, as you like to tell others about your most loved gift.

The angel had said he brought "good tidings of great joy"—just for the shepherds? Oh, no—"which shall be to *all* people"—for you,— for me. (Opposite the preceding blackboard design print with green chalk JOY in large letters, TO THE in tiny letters about the O, and WORLD in large letters vertically, using the same O as JOY, forming a second cross.) Of course, the shepherds would not forget to thank the Giver of this perfect gift—"glorifying and praising God"—yes, they said "Thank you" to God.

I wonder how many years it has been since you first knew about this wonderful Christmas gift God gave. How many people have you told? A little boy in Massachusetts heard the story of the Lord Jesus and gave his heart to Him. Then he rushed back to a group of bigger boys and told them that he belonged to Jesus now. They laughed, but Ronald went on telling them about the wonderful blood of the Lord Jesus. "Already a missionary, and saved hardly five minutes!" (From a letter by Miss Mary Carroll, in *Stirring Up Your Minds*, New England Branch, Child Evangelism Fellowship.)

ORONO, MAINE.

The Illustration Round Table

Leaflets giving a list of the lessons for the year and explaining the conditions upon which illustrations are accepted may be had from the Times for 10 cents. $1 is paid for each illustration accepted, and $2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Because of the present paper shortage, readers are asked to limit the total submitted on each lesson to four illustrations.

The Only One in Thirty-Five Years.—*Thanks be unto God for his unspeakable gift* (2 Cor. 9:15, Golden Text). A soldier in the American Third Army was sent to a rest camp after a period of active service. When he returned to his outfit, he wrote a letter to General George Patton and thanked him for the splendid care he had received. General Patton wrote back that for thirty-five years he had sought to give all the comfort and convenience he could to his men, and added that this was the first letter of thanks he had received in all his years in the Army. There are few points at which human nature is more lacking than in lack of gratitude. Parents must constantly say to children who have received some gift, "Now what do you say?" As we grow older we become hardened to the good things of life and do not think of thanking God who is the giver of "every good gift and every perfect gift." The best rule is the one given by Paul, "In every thing give thanks," and especially, "Thanks be unto God for his unspeakable gift."—*From Essex. Sent by Helen Palmer, Brooklyn, N. Y.*

"There's More."—*God so loved* (John 3:16).

We can only see a little of the ocean,
A few miles distant from the rocky shore;
But out there—beyond, beyond our eyes' horizon,
There's more—there's more.

We can only see a little of God's loving—
A few rich treasures from His mighty store;
But out there—beyond, beyond our eyes' horizon,
There's more—there's more.

—*Sent by L. G. James, Toronto, Can.; and Emma Fisk, Boonville, N. Y.*

The Loveliest Thing About Christmas.—*For this cause I bow my knees* (Eph. 3:14a). A group of noblemen were gathered together in London, when the King of Great Britain entered. They all knew him personally, yet they all honored him as their king. So when he entered they stood solemnly to their feet. "Take your seats, gentlemen," said the king, "I count you my personal friends." And then jokingly he added, "I am not the Lord, you know." Then up spoke one of the noblemen, a true Christian at heart, "No, sir, if you were our Lord, we would not stand to our feet. We would fall on our knees." The loveliest thing about the Christmas story is not the simple faith of the lowly shepherds who were keeping their flocks by night; not the singing of the angel hosts; but the fact, rather, that when the Wise Men found the baby Jesus, they fell on their knees before Him and worshiped Him.—*From Baptist Young People's Union Quarterly. Sent by Miss Mabel King Beeker, Petersburg, Va. Prize illustration.*

The Most Important Question.—*That Christ may dwell in your hearts by faith* (Eph. 3:17). "Well, my dear, and what is your name?" The famous Dr. Andrew Bonar, of Scotland, was saying good-by to a medical missionary accompanied by his young sister, and to the latter this question was addressed. "Christine," was her reply. "What a lovely name!" said the aged servant of the Lord. "You see, my dear, you have Christ in your name; but have you Christ in your heart?" She was silent

"He hath filled the hungry with good things; he hath holpen his servant Israel." — *Luke 1: 53, 54*

Millions of Christians throughout the world will at this *Christmas Season* rejoice in His coming — God's great and unspeakable gift to man.

But to countless thousands of poor, distraught Israel, this Christmas will mean just another dreary and cold winter, with hunger, homelessness, and despair ever present.

Will you please help us for His sake to bring some cheer and help to our Hebrew Christian brethren and our Jewish friends, so that they, too, may know of His love, and praise God with us for His coming.

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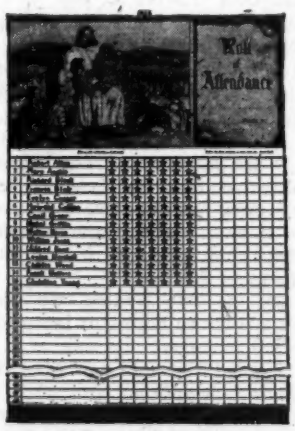

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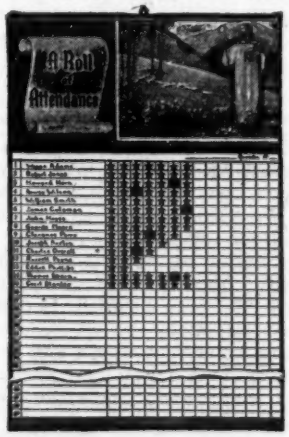

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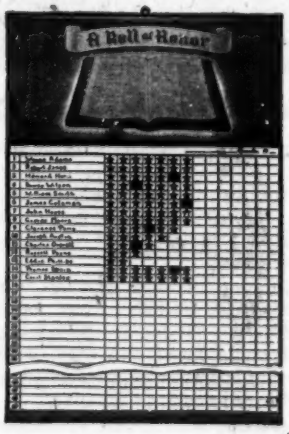

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to that important personal question, but could not forget it. That night after a long talk with her brother, she flung wide open the door of her heart to the Saviour, and has shown by years of consistent Christian living and faithful and successful service among the Edinburgh students, the reality of her decision. You may not be so fortunate as to be able to say that you have Christ in your name, but that does not matter. The question of all questions is, Have you Christ in your heart?—*From Moody Monthly. Sent by Mrs. Robert Vining, Franklin Square, N. Y.*

Knowing the Unknowable.—*That ye . . . may be able to comprehend . . . what is the breadth, and length, and depth, and height; and to know the love of Christ* (Eph. 3:17-19).

Look backward—See Christ dying for you.
Look upward—See Christ pleading for you.
Look inward—See Christ living in you.
Look forward—See Christ coming for you.

—*From Christian Digest. Sent by Ruth E. Dow, Orono, Maine.*

Letting the Lord Love Her.—*To know the love of Christ* (Eph. 3:19). An old Scotch woman who was alone for the greater part of the day was asked, "What do you do during the day?" "Well," she said, "I get my hymn book, and I have a little hymn of praise to the Lord." Then she added, "I get my Bible and let the Lord speak to me. When I am tired of reading, and I cannot sing any more, I just sit still and let the Lord love me."—*From Moody Monthly. Sent by Mrs. A. J. Levengood, Dayton, Tenn.*

My Class of Girls

By Beatrice E. Borchardt

Love—the Gift We Need Most

THE last time we heard John 3:16 recited by a group was during a children's revival meeting in Mexico City. We tried to say it with them, but because our Spanish is slow, they were always ahead of us. "God so loved" these little Mexican boys and girls that He gave His only begotten Son to die for their salvation, and we heard those who have believed in God's Son as their Saviour give clear, ringing testimonies for Him, and present to Him their childlike prayers.

How do they know that God so loved them? We heard another group of children singing the reply. It was Bible Sunday in one of Mexico's large churches as their sweet voices rang out, "*La Biblia Dice Asi.*" ("The Bible Tells Me So.") Yes, the Bible tells about God's gift of love to mankind. Through long ages a Redeemer was promised, and we learn from the Psalms and other Old Testament Scripture that all who believed in Him received His gifts of strength and peace and joy (Psa. 27). The Bible tells of the gift of God Himself when He came as a child in a manger (Luke 2:8-20), then grew through the years as mankind's dearest friend until at last He was worshiped by those whose lives He touched (John 12:3; 20:28). It tells of the continuing influence of His death on Calvary, and how, through the love that was poured forth with His sacrifice, we may have the gift of eternal life (Rom. 5:8-11). The Bible tells the story of our Redeemer's work of intercession before the throne of God's grace (Heb. 9:24); and of His coming again to bring glory and perfection to His people (Rev. 21:3, 4).

If each girl were asked to name the gift which she most desires, perhaps every reply would be different. Some would wish for tangible things, others for intangible ones, but could any desire be as great and fundamental as the universal heart need for love as revealed through Christ?

While visiting in an old cathedral near Mexico, we were taken into a room where a little boy was standing in front of a priest, confessing some boyish troubles. "What will the priest tell the little fellow?" we asked our guide as we traveled on.

"Oh, he will say that those same things should not happen again." How wonderful it would be if someone would tell the little lad that he can go not to a man, but to the Lord who is with him always. All his sins can be forgiven, and he can receive power to live to please God (Isa. 44:22, 23).

"What makes you want to confess to a priest?" we asked again.

"The hurt and fear in our heart seems lighter when we talk with a priest."

"To talk intimately with God whom you cannot see might seem difficult at first," we suggested, "but surely you would find that the burdens of your heart grow lighter when you confess them to Him, and through faith let Him cleanse your heart of everything that hinders and hurts."

When we left Mexico, we gave the guide a Bible so he might learn to know the God of love.

God loved lost ones and gave His Son for their redemption.

God, through us, loves lost ones, and wants us to tell them of His Son.

God, through us, loves Christians, and wants us to be a blessing to them. Love is the greatest gift in the world, a Christmas gift which can be freely received and freely shared. When the outlet of love becomes clogged with selfishness, victorious living ceases.

As Christians, let us have such unselfish love for Christian friends that we become burdened for their spiritual growth (Eph. 3:14-21). How did Paul love his friends? Do we pray that they

might "be strengthened with might by his Spirit in the inner man"? Do we pray that Christ might dwell in their "hearts by faith"? That they "may . . . know the love of Christ," and "be filled with all the fulness of God"? If these prayers were answered for our friends, would we continue to love them unselfishly enough to rejoice? Love that prompts such prayer is truly a gift of God, for it is synonymous with Christ.

Let us make our Christmas lists into prayer lists, praying that love may transform our lives and the lives we are privileged to touch.

ALPAUGH, CALIF.

This Week's Questions Answered

(The questions are on page 1131)

1. His death, as the two preceding verses indicate.

2. Because the idea of giving, attached so closely to Christmas, is here seen at its highest.

3. They are not just the *terminus a quo* and the *terminus ad quem* (start and finish) of His earthly life, but He "became flesh" for the very purpose of being "made sin" for us, and accomplishing in His death the great atonement.

4. It is used as an evangelistic text and a missionary text. We localize the "whosoever" in our evangelism, and emphasize "the world" in our missionary appeal.

5. The weekly church offering. Paul linked the offering of the church with the love of God and the grace of our Lord Jesus Christ, so lifting it from the place of begging to a high spiritual exercise.

6. Ephesians 1:15-19; Philippians 1:9-11; Colossians 1:9-12; 1 Thessalonians 3:11-13 and 5:23; 2 Thessalonians 1:11, 12, besides others which are more of the nature of benedictions. See "The Prayers of St. Paul," by Dr. W. H. Griffith Thomas.

7. (a) "The riches of his goodness" (Rom. 2:4); (b) "the riches of his grace" (Eph. 1:7); (c) "the riches of his glory" (Eph. 3:16).

8. It may be the love of Christ in the next verse, or the apostle may be reverting to the thought of the building, the church, which is his main topic.

9. In verses 16 and 17 the experiences are subjective—"in the inner man," "in your hearts"; in verse 18 it is social—"with all saints."

10. Knowing the unknowable, and being filled to the measure of the infinite. Ponder and worship.

Archaeological Side Lights

On the lesson for December 22

By JOSEPH P. FREE, Ph.D.

Professor of Archaeology, Wheaton College; Archaeological Editor of the Sunday School Times

The Word "Love"

IN FORMER years, it was believed that many words were peculiar to the New Testament, such words being listed as "Biblical words." Archaeological discoveries, however, have shown that many of these words were in regular usage in New Testament times, which

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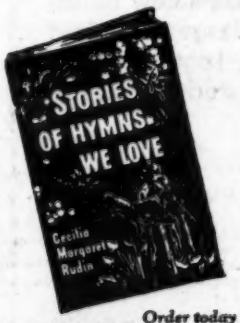

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emphasizes the fact that the New Testament was written with words and in a language that was readily understandable. One of these words formerly supposed to be only "Biblical" is the word for "love" (the noun form is *agape*, Eph. 3:17; the related verb is *agapáo*, John 3:16).[1]

Evidence for the everyday use of this word "love" (*agape*) has come to light from discoveries in many places. Years ago excavations were made at Herculaneum, a town in Italy near Pompeii, which was covered by the same volcano which destroyed Pompeii in A.D. 79. Among the rolls found at Herculaneum, in a manuscript of Philomedus (90-40 B.C.), occurs this Greek word for "love" (*agape*). The roll is damaged and the second letter of the word cannot be read, but the reading "love" is practically certain.[2] This papyrus has been kept in Berlin in recent years.

Among the papyri excavated at the site of Oxyrhynchus, south of Cairo in Egypt, one document contains the great prayer to Isis, written shortly after A.D. 100, in which Isis is called "Love" (*agape*).[3] Deissmann feels that the reading is to be regarded as certain, even though the papyrus is injured.

It is interesting to note that Thayer's "Greek-English Lexicon" (1886, 1889) lists "love" (*agape*) as "a purely Biblical and ecclesiastical word," whereas the new Liddel and Scott Lexicon (1925) indicates the possible appearance of the word in the Berlin papyrus, referred to above, and also in the Philomedus text, as well as in a third place.[4]

Thus, archaeological discoveries tend to show that the New Testament writers employed words which were in regular usage, such as this word for "love." When the Word of God went forth in words familiar to the people of that day, it was more readily understandable and would reach their hearts more effectively.

WHEATON, ILL.

[1] See "Archaeological Light on the Lesson for May 5, 1946" (The Sunday School Times of April 20, 1946, p. 367), for another discussion of this word for "love" ("agape"). It is pronounced "ah-gah-pay."

[2] W. Crönert's edition of "Passows Wörterbuch der griechischen Sprache," Göttingen, 1912, col. 25, cited in Adolph Deissmann, "Light from the Ancient East," New York, Doran, 1927, p. 75, note 3.

[3] "Oxyrhynchus Papyri XI," No. 1380, cited in Deissmann, op. cit., p. 75, note 3.

[4] "Scholia in Ptolemaei Tetrabiblon," Basel, 1559, p. 52, cited in Deissmann, op. cit., pp. 76, note.

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The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, December 22
"Let Earth Receive Her King"
(Luke 2:1-20)

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THE topic for our prayer meeting for this week will be recognized as a line from a well-known Christmas hymn of Isaac Watts, "Joy to the World." The full verse from which the line is taken reads:

Joy to the world! the Lord is come;
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing.

If it were announced in the newspapers and over the radio that a rightful King of the whole earth was to present himself upon our shores at a certain time, what an excitement there would be! Men and women everywhere would want to know by what right this personage made claim to his kingship, by what authority he called himself king of the earth, and by what power he expected to maintain that right?

There would be the searching of records and many conferences between those who are now in authority in our land, and there would be great argument as to whether or not the claims of this king were or were not to be acknowledged. Even after his title and rights were found to be unassailable, there would be some who, for various reasons, would refuse to recognize the new king.

And what a day it would be when the king finally presented himself. The heads of governments would be on hand to declare their loyalty, and to turn over to him their authority. Every person in the nation who could possibly get to the scene of these ceremonies would be on hand to see what the king looked like, and to shout and cheer as he passed by. The newspapers would be full of accounts and pictures of these epoch-making events. The radio would carry eyewitness stories to the uttermost parts of the land. The king would be the topic of conversation in homes, in restaurants, and on the street, and the whole nation would buzz with the wonderful news.

But there were no such doings nineteen hundred years ago, when the Lord Jesus came to this earth as a little babe. Only a very few knew that He was due to arrive. A little handful of shepherds were all who heard the angel song on the Judean hills, and the Magi, who came from distant lands, brought the only news that reached the authorities of that day, that the King had arrived.

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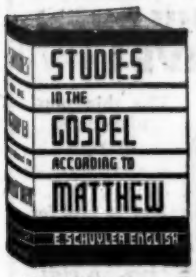

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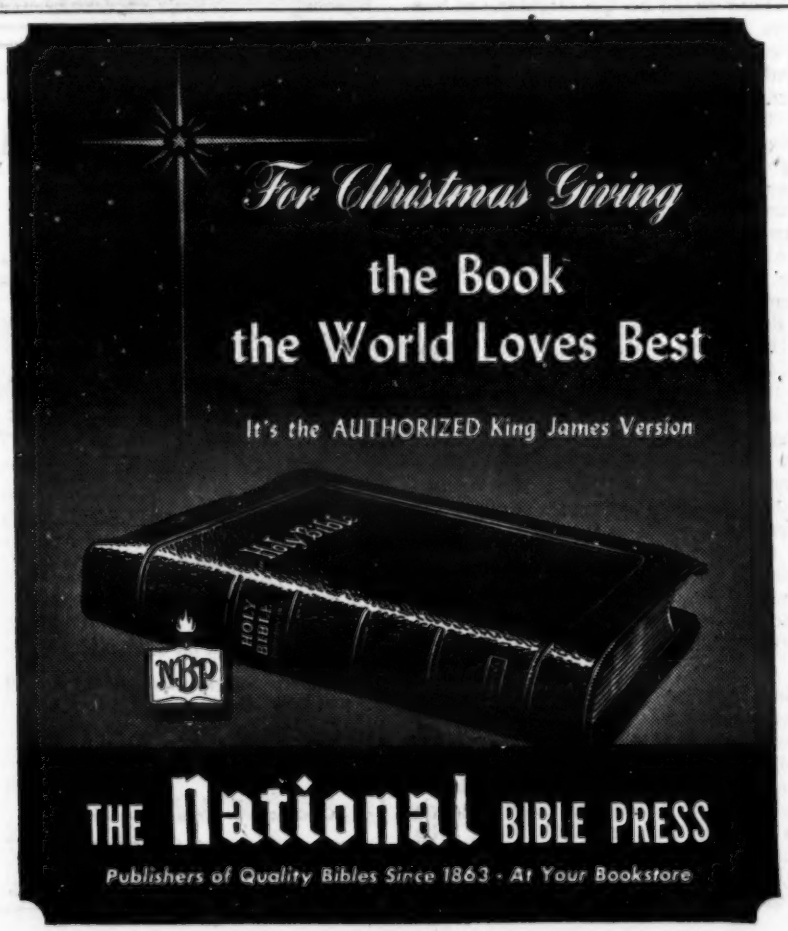

Then He came in loneliness and in humility. Not with the pomp of an earthly king, but as a little child, a Saviour who was to die for the sin of the world. Even "His own" did not receive Him. Instead, they crucified Him, as they cried out, "His blood be on us, and on our children" (Matt. 27:25).

Even today, with nineteen hundred years of opportunity to know who this little babe was, and what He might mean to this whole world, earth does not yet receive her King. Instead, a group of men gather from many parts of the earth to debate heatedly and talk wisely about the affairs of the nations. In their deliberations, even those who call themselves after the name of this King, fear to speak His name, lest some who do not own Him be offended. This King of kings, who is God's own Son, has no place in the councils of the United Nations, although some of its members claim to follow His teachings and to desire the peace that He came to give this old earth.

Only in individual human hearts is earth's King received today, and to those who will receive Him, He gives the "power to become sons of God, even to them that believe on his name" (John 1:12).

It will be helpful to use in this meeting a colored reproduction of Hunt's marvelous masterpiece, "The Light of the World," if you can obtain a copy. It shows the Lord Jesus in kingly robes and jeweled crown, standing before a vine-covered, closed door. It is nighttime. He carries in one hand a lantern. The other is raised in the act of knocking upon the door. There is no latch visible from the outside, indicating that if the King is to gain admission, it must be through the voluntary opening of the door from within. Here is a true picture of the way in which the Lord Jesus comes to individual hearts in this age. What have *you*, as an individual, done about it? Have you opened the door and welcomed Him in, and turned over to Him the absolute control of your life? Have you admitted Him, but relegated Him to some small part of your life and kept the control of the remainder for yourself? Or, possibly, have you kept Him standing outside, as He patiently waits for you, of your own free will, to open the door?

But there is another picture of the coming of the King, given to us in God's Word. Look at it in Revelation 19:11-21. Some day in the future, perhaps not too far distant, the Lord Jesus will return in person to receive the Kingdom that is rightfully His — His by right of creation and also by right of redemption, for He has paid the price with His own precious blood. In that day, God's Word

tells us, every knee shall bow, and every tongue shall confess that Jesus is Lord (Rom. 14:11). Whether men wish to do so or not, they will be compelled to acknowledge the authority and Kingship of the Lord Jesus. Those who here and now have gladly and willingly acknowledged Him as their Saviour and King, will accompany Him on that glorious day when He comes with power and glory. But those who now will not have this King to reign over them, must, in that day, bow the knee to Him, and do His righteous will, or be destroyed.

We have the great privilege now of making the King known to the uttermost parts of the earth, and bringing men and women to a glad acceptance of Him as their Saviour and Lord. Shall we not make this Christmas season a time in which we shall redouble our efforts to tell others of Him, in our daily conversations, in our conformity to His will in our lives, and by our prayers and gifts.

PHILADELPHIA.

Suggestions for Your Christmas Giving

(*Continued from page 1129*)

Mexican Indian Mission, the Rev. Robert R. Dawson, Gen. Sec., Box 256, Stratford, N. J.

Mid-Missions, the General Council of Co-operating Baptist Missions of North America, Inc., 314 Superior Ave., Cleveland 14.

Missionary Prayer League, Inc., 89 Quincy St., Brooklyn 5, N. Y.

Native Preacher Co., Charles E. Gremmels, President, 1775 Broadway, New York City 19.

New Testament Missionary Union, Alex. R. Hay, General Director, 1636 Semple Ave., St. Louis 12.

North China Theological Seminary, Inc., Tenghsien, Shantung, China. Send gifts to Horace G. Hill, Jr., Treas., R.F.D. Berwyn, Chester Co., Pa.

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Oriental Missionary Society, Inc., The, 900 N. Hobart Blvd., Los Angeles 27.

Orinoco River Mission, Inc., the Rev. Van V. Eddings, General Director. Send gifts to Miss Bernice M. Ludlow, Sec., 558 S. Hope St., Los Angeles 13.

Pioneer Mission Agency, 506 Commonwealth Bldg., 12th and Chestnut Sts., Philadelphia 7.

Pudukotah Village Mission, P. F. Summerson, Pudukotah, via Trichinopoly, South India. Hon. Treas., F. L. Whitesell, P. O. Box 1227, Kingston, Pa.

Ramabai Mukti Mission, American Council, Box 415, Philadelphia 5.

Russian Gospel Association, Inc., the Rev. Peter Deyneka, 64 W. Randolph St., Chicago 1.

Russian Missionary Service, the Rev. I. V. Neprash, 6225 Morton St., Philadelphia 44.

Russian Missionary Society, Inc., Col. F. J. Miles, International Sec., 1844 W. Monroe St., Chicago 12.

Scandinavian Alliance Mission of North America, the Rev. David H. Johnson, General Director, 2839 McLean Ave., Chicago 47.

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A. The most miserable element in Poland today is the remnant of Jews who have survived the Nazi terror, the murders, the cruelties of the concentration camp.

Q. Who does the persecuting and killing of Jews in Poland today?
A. Fascist gangs that hide in the thick and impenetrable forests.

Q. Has the remnant of Jews any hope for survival?
A. The Government of Poland is doing its best to protect Jewish citizens, but in spite of that, killings are common. There is no hope for Jews in Poland today. There is only the choice of death or emigration, although many Jews are accepting Roman Catholicism as a way out.

Q. How can one get more information on the subject?
A. Write to the SCOTT MISSION, 726 Bay Street, Toronto 2, Canada, for a free copy of the report prepared by Rev. Morris Zeidman, the first Hebrew Christian missionary to return from behind the "Iron Curtain."

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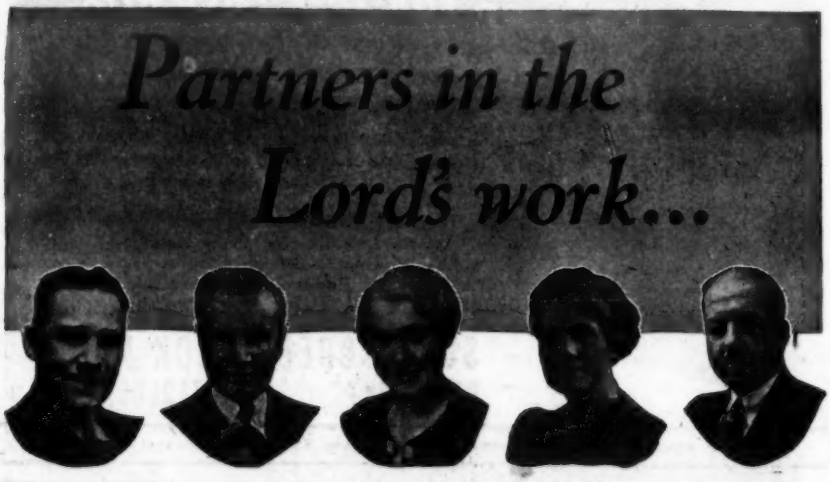

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South America Indian Mission, Inc., Box 147, West Palm Beach, Fla.

South China Boat Mission, Home Council, Box 428, Chicago 90.

South Sea Evangelical Mission, care Miss Dunkelberger, 147 W. School Lane, Philadelphia 44.

Spanish American Child Evangelism Fellowship, Hugh W. Pain, Director, P. O. Box 740, Santa Monica, Calif.

Spanish Christian Mission, 3 Hillsboro Ave., Toronto 5, Can.

Sudan Interior Mission, Inc., 368 Bay St., Toronto 1, Can.; and 164 W. 74th St., New York City 23.

Sudan United Mission, Room 227, 73 Adelaide St., W., Toronto 1, Can.; and 89 Quincy St., Brooklyn 5, N. Y.

Telugu Village Mission, Charles H. Billington, Field Superintendent. Send gifts to H. A. Barton, 89 Quincy St., Brooklyn 5, N. Y.

Ukrainian Missionary and Bible Society, 1509 S. Cuyler Ave., Berwyn, Ill.

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United Aborigines Mission of Australia, the Rev. E. J. Telfer, Sec., 240 Elizabeth St., Sydney, Australia.

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West Indies General Mission, Capt. H. W. Uffelin, Founder and Field Sec., Box 351, Kingston, Jamaica, W. I. Send gifts to D. M. Stearns Missionary Fund, 147 W. School Lane, Philadelphia 44.

West Indies Mission, the Rev. Elmer V. Thompson, Director, Box 131, Placetas, Cuba.

Women's Christian Medical College, Ludhiana, Punjab, India, Dr. Edith M. Brown, Founder. Send gifts to Miss Lucy Powal, Sec., Washington Square Heights, Norristown, R.D. 3, Pa.

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Persevering Prayer for Revival

(Continued from page 1124)

here is a church that has been doing something about it for the past four months. If more churches were to follow this example, surely we would hear of showers of blessing.

The need for revival is as great as ever. The crime wave following the war, the specter of the atomic bomb always in the background of world affairs, and the perplexity among nations and in the Church all cry out to believers to humble themselves and beseech God to intervene.

Children at Home

Caesar's Christmas Feast

Founded on fact

By Amelia O. Stott

IT WAS a tremendous problem to know how to provide a Christmas feast for the fifty-two poor leper folk in the Chinese hospital home. The war with Japan made it impossible to buy so many of the needed things, and prices soared like rockets.

Janet Reed and her husband, who was the doctor at the home, were very much concerned about how to provide for their dear lepers. Gone were those happy days when lovely big parcels from their home church and friends made Christmas such a wonderful time for everybody, with gifts suitable for old and young.

"Shall we try to have a surprise tub of treasures?" said Janet. "We could find odds and ends of things and wrap them up in pretty paper, and then have each one fish for his gift. I think they will enjoy that when we explain it all to them. They are all such patient souls and easily pleased, for they know how difficult it is now to get anything in our city."

"Why, yes," said the doctor; "they will think the treasure tub a new kind of entertainment; but, Janet, it will fall flat without a feast afterward. The Chinese are so keen on celebrating in that way, and we simply must have a Christmas feast of some sort."

"I know," Janet said soberly; "but pork is absolutely out of the question, and how we are to provide even a flavor of meat I cannot imagine. Fish now is quite a luxury, with the Japanese seizing everything to eat and demanding more and more."

"Well, dear, the Chinese are always so polite and grateful for anything that I am sure they will understand; but, of course, one is sorry to be obliged to give them just a pretense of a feast when they have always so looked forward to Christmas."

Suddenly loud barks, growls, and a great squeaking noise in the dark garden caused the doctor and Janet to seize a lantern and rush outside. They were afraid their faithful pointer dog, Cæsar, might be in trouble, for he was a fearless hunter and tackled snakes and all sorts of enemies with great courage.

They found him grappling with a large fox. These ferocious animals are desperate thieves and do much harm in China.

"Finish him off, Cæsar! Good dog! Go to it!" But Cæsar needed no encouragement about that, for soon the fox lay dead, and Cæsar stood over him proudly barking and wagging his tail

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as if to say, "See what a good dog am I!"

"Oh, John," cried Janet in sheer delight, "what a wonderful thing! The Chinese consider fox meat delicious eating, and the coat of such a fine young dog-fox will be worth a lot of money now. Our Christmas feast problem is ended. Oh, how good God is! He provides for His own today just as He did at the feast of old. I was telling the lepers about what happened at Cana of Galilee just last week."

Next day the big water barrel, emptied and dried out, was filled with dry leaves and the various parcels carefully hidden. The fox was put at the bottom bearing a label, "From Cæsar, for the Christmas Feast." The leper people, young and old, entered heartily into the fun of the search, and the treasure tub afforded much entertainment. Sometimes a man would bring out a bead necklace or metal hair pin as his chosen gift, and an old red tea cozy made a winter hat for one old gentleman to his great joy. The women and children also received absurd things, but there was a lively exchange and all were pleased in the end.

At last the head leper, a very earnest Christian, who had waited until last, came forward, and only by a patient effort did he succeed in bringing out the largest parcel of all at the bottom of the tub. Oh, the shouts of joy when its contents were disclosed. How the children danced for joy and the poor patients smiled and laughed together. Of course Cæsar came in for a lot of praise and admiration and was really bewildered by all the fuss everyone made over him.

"Just to think," said the head leper, "that our dear Heavenly Father should have remembered our little Christmas feast in this time of bitter war! Once on earth He deigned to use a humble ass, and now today He has used our good dog Cæsar to provide us with this goodly feast. Let us all sing our doxology of thankfulness."

And so, away in war-scourged China, just two years ago, there was rejoicing in a certain leper settlement because Cæsar had furnished the main dish at the Christmas feast.

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With the New Books

As the Shepherds Saw It. By William T. Ellis, LL.D., Litt.D. (W. A. Wilde Co., Boston, 75 cents.) After the Crucifixion Nathan ben-Judah went back to Bethlehem, where he sat by the fire in the evening with the innkeeper and a few villagers, in the very inn where Christ had been born. He told something of what he had seen at Jerusalem that day; but then he went back in memory to that wonderful night when he had been watching the sheep with other shepherds when the great glad news of the Saviour's birth came from Heaven. And this story is Nathan's eyewitness account of that stupendous event.

Dr. Ellis tells it with an intimate knowledge of the Holy Land, for there he has traveled extensively and stayed for long periods, and written other books about it. His style is strong and vigorous, with short, well-chosen words, and many vivid details that make one feel as though he, too, were sitting by the fire in the inn. It is told with the patience of the East, and with tenderness and reverence. It would be a lovely story to read aloud in a family on Christmas eve, for it illuminates the Bible account and touches the heart. And, best of all, Nathan in conclusion says, "Yet I who saw that Night and this

Day believe it has been given to me to know Israel's Saviour, the Anointed One, in the flesh."

The Sermon on the Mount. Everett Shinn Illustrated Edition. (The John C. Winston Co., Philadelphia 7; $2.) As the Lord Jesus Christ preached the Sermon on the Mount, certain pictures must have come before the mind's eye of His listeners — the Light of the world, bringing a gift to the altar, letting an enemy have a cloak, the house built on the sand. In this beautifully bound and printed volume, the Sermon is printed, beginning with Matthew 4:23 and continuing through chapters 5, 6, 7, and 8:1 (King James Version). It is illustrated by eighteen full-page colored pictures, pictures of people and objects, as they must have appeared at the time of Christ.

Winning Men. By John Timothy Stone. (Fleming H. Revell Co., New York 10; $1.50.) Basically sound and luminous, this book is afire with a passion to win men to Christ. Although primarily applicable to pastors of churches, any soul-winner will be inspired and convicted as he reads these pages. "The need of the hour, for twentieth century Christians, is to come out of the mists and the uncertainties and unbelief into a faith in the Bible, a faith which is a dominating conviction of the Bible's authority and verity as the living Word of the living God." One finds here the difference between preaching a sermon and delivering a message that lives. One is brought forcibly, but not harshly, to face the fact that a church or a minister without evangelism is dead and useless. Although the book is distinctly denominational (and that Presbyterian), the tremendous challenge given, supported by many practical suggestions and illustrations of soul-winning, is to "follow me [Christ], and I will make you *fishers of men.*" An excellent book to put into the hands of your minister — and to read yourself.

Mrs. Monty and the Birds. By Marian M. Schoolland. (Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Mich., 60 cents.) "Maybe there are a few nice children in this world, but I have never met any!" It was Mrs. Monty's honest opinion — until she came to know Marcia, ten, and her brother Gus, twelve years old. Their parents had taken them to Dream Cottage on Silver Lake for a few weeks' vacation. The cottage was next door to Mrs. Monty's little home, where she lived all alone. Mrs. Monty knew and loved the birds, and she found a new interest in life by sharing her knowledge with Marcia and Gus, who already loved birds, but who now came to know intimately the little feathered friends of this lonely woman. Boys and girls will follow with interest and profit the experiences of these two normal young people, as they become acquainted with

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Both Societies will function under the name of the RUSSIAN GOSPEL ASSOCIATION of which Rev. Peter Deyneka is the General Director, 64 W. Randolph Street, Chicago 1, Ill., U. S. A.

The Society of New York is now the EASTERN BRANCH OFFICE of the RUSSIAN GOSPEL ASSOCIATION, Rev. Peter Pleshko, Representative, 690—8th Avenue, New York City.

Peter Deyneka is now in Europe holding conferences with missionaries and reorganizing the work. Your prayers and Christmas gifts will be greatly appreciated for the work, workers and needy Christians.

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bird life, and they will learn, too, that even very young boys and girls can share their greatest Friend, the Lord Jesus Christ, with older people who do not know Him.

God's Plan of the Ages. By Louis T. Talbot, D.D. (Wm. B. Eerdmans Pub. Co., Grand Rapids 2, Mich., $2.) This is the third edition of a treatise published in 1936. The author endeavors to give a bird's-eye view of God's dealings with humanity, beginning with the original creation and continuing through to the new heaven and new earth. The outline is practically the same as the one in the Scofield Reference Bible, setting forth the trend of prophetic fulfillment dispensationally. There is a chart in the front of the book marking out the various steps of progress, which are developed in the fifteen chapters of the book. The chapters dealing with the second coming of Christ are well written. The order of events is carefully and understandingly explained. There is nothing fantastic or speculative about it, neither is it robbed of its literalness by fanciful spiritualizing. On the whole the book will be helpful to those who are not well taught in the prophetic realm, and will prove provocative to those who are, regardless of whether or not there is perfect agreement on the part of both reader and author. The author is rather difficult to follow in his teaching concerning law and grace. It is not always easy to know precisely what he means, and some statements are a little difficult to harmonize. A fuller discussion of this matter might have clarified it somewhat.

The Holy Spirit, Our Helper. By William G. Coltman, D.D. (Fundamental Truth Publishers, Findlay, Ohio, $1.25.) There is an urgent need today for preaching concerning the Holy Spirit. Doubtless much of the failure of Christian organizational effort is due to the lack of the empowering of the Holy Spirit of God. This volume, in twelve clear chapters, contains a study of the Holy Spirit that is thoroughly Scriptural and concise. The earnest Christian who will give this book honest study will find it to be a means of personal enrichment in life and service. Every chapter relates the truths expounded to the life of the believer in a most challenging way. The final chapter, entitled "The Holy Spirit and the Future," will stimulate one to deep thought and further study. This chapter brings forcibly to the mind that the Holy Spirit is indeed coequal with Father and Son, and that He always has and always will be active in the economy of God. Although by no means intended to be the final word on any of the aspects of the subject, this lucid treatment of the Holy Spirit is altogether worthy of the consideration and study of every believer.

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On Good Ground. By G. Louise Lynip. (Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Mich., $1.50.) Not much is known of the Bukidnons of Mindanao, for the author's colaborers were pioneers among this backward people. Hence her contribution to missionary literature is particularly welcome. But though heathen customs and superstitions are given frequent and well-worded mention, she has chosen rather to stress the work of God in re-creating souls. The process is beautifully described—sowing the Gospel seed, its patient tending with both Bible teaching and the treatment of physical ills, and then the breaking through of divine life. The last chapter relates the thrilling rescue of these missionaries by a U. S. submarine and their safe arrival in America. Miss Lynip writes humbly, hiding remarkable courage and much human achievement behind the God who is enough. And the spiritual tone that glorifies every chapter makes for the best sort of mission study. Portions of the book have appeared in THE SUNDAY SCHOOL TIMES in April and May of this year.

A Student Convention for Missionary Advance

THE Student Foreign Missions Fellowship of the Inter-Varsity Christian Fellowship is sponsoring an interdenominational student Convention for Missionary Advance to be held at the University of Toronto, December 27, 1946, through January 2, 1947.

The registration for this convention is limited to 500 students—300 men and 200 women.

The theme will be "Complete the Commission of Christ." Invitations have been extended to over 200 mission boards to send representatives, and there will be ample opportunity for students to interview these representatives. Daily sessions will be held at University of Toronto's Hart House and public meetings will convene in Convocation Hall.

Among the speakers will be Dr. Samuel Zwemer, editor of the *Moslem World* and veteran missionary, who will give a scholarly presentation of the essentials of the missionary message. Dr. Robert C. McQuilkin, president of Columbia Bible College (South Carolina), will challenge students to "Complete the Commission of Christ." Mr. L. E. Maxwell, president of Prairie Bible Institute (Alberta, Canada), will speak on the "how" of evangelical missions, a message on the power of the Holy Spirit. There will also be discussion groups on some twenty geographical areas, led by mission leaders from those areas.

Further information may be had from the Inter-Varsity Christian Fellowship, 62 E. Lake St., Chicago 1.

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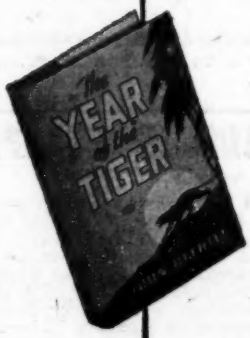

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The cost is 25 cents a dozen, or $2 a hundred, including postage. In ordering, please ask for the 1946 Christmas Service, and address your order, with the proper remittance to The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia 5.

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December 16 to 22

Mon.—John 3:16-21.
God's Love for the World.

PRAYER SUGGESTIONS: "God so loved the world, that he gave his only begotten Son." You will never be able to put enough meaning in the phrase "so loved," but you will be wise to keep on trying to express the inexpressible love of God to this world. The presence of God's Son in the world for the purpose of our salvation from sin is a mystery of love. That God was in Christ here in this world of sinners in order to save them from sin ever will be an amazement to every recovered soul. *Pray for the South China Boat Mission, Box 428, Chicago 90.*

Tues.—Malachi 3:1-6.
The Forerunner Foretold.

PRAYER SUGGESTIONS: "I will send my messenger, and he shall prepare the way before me." Three hundred years before Christ came, the work of John the Baptist was predicted by this prophet. To God the future is always present. He who inhabits eternity holds time in His hand. And as prophecy was a light to the godly in the days of the prophets, so it is now. But while it is good to study prophecy let us not try to be prophets. Be no wiser than what is written. We have prophecies of Christ. Let us pay attention to them. *Pray for Student Foreign Missions Fellowship, 64 E. Lake St., Chicago 1.*

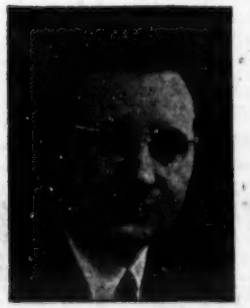
Wed.—Micah 4:1-5.
A Vision of Peace and Prosperity.

PRAYER SUGGESTIONS: "In the last days it shall come to pass." God's reserved blessings are many and wonderful. Centuries of waiting will be well repaid to the whole family in Heaven and on earth. The "last days" will be earth's best days. The list of blessings includes: The establishment of the house of the Lord; nations walking in the light of the Lord; universal reception of God's Law; peace and prosperity, with every man sitting under his own vine and fig tree; and the Lord shall reign over all. This vision of peace and prosperity shall be fulfilled, for the mouth of the Lord hath spoken it. *Pray for the Independent Board for Presbyterian Foreign Missions, 151 Maplewood Ave., Philadelphia 44.*

Thurs.—Luke 1:46-55. The Magnificat.

PRAYER SUGGESTIONS: "My soul doth magnify the Lord." The virgin Mary worshiped her Son because He was the Son of God. God was His Father, and

NEWS FROM HEBREW CHRISTIANS IN EUROPE



The Rev. Jacob Peltz, Ph.B., B.D.

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A veteran Hebrew Christian missionary who miraculously survived and is on fire for Christ in Germany writes these touching lines:

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Mary, meek and mild, was honored above all women, in being the mother of Jesus, who is our Lord. She knew that "he that is mighty" had done to her great things, and she said, "Holy is his name." She glorified also, as we too may, in "his mercy" and "strength." What a Saviour! What astounding condescension! Does your soul magnify the Lord? *Pray for the Pacific Garden Mission, 650 S. State St., Chicago 5.*

Fri.—Isaiah 62:10-12. Salvation Proclaimed.

PRAYER SUGGESTIONS: "Behold, thy salvation cometh." The prophet predicted the coming of Christ for the salvation of our souls. Believers then were saved by looking forward to the redemption in Christ Jesus, as we are by looking back to His finished work. Salvation in the Old Testament was, as ours is, by grace through faith; only they looked to Him that was to come; and we to Him who came, and died, and rose again. They proclaimed He would come; we announce He has appeared. *Pray for the Alaska Evangelization Society, 7528 S. Morgan St., Chicago 20.*

Sat.—Luke 2:1-7. The Birth of Jesus.

PRAYER SUGGESTIONS: "The days were fulfilled." Long centuries passed after the prophets foretold the coming of the Lord, but at length "the days were fulfilled." As the Word says, "And it came to pass." Yes, our Lord came in the "fulness of time" and "born of a woman," and "in the likeness of men." Of all men born of women, He has the preeminence. He that is from Above is above all. The song of Mary, and of the angels, the cries of demons, and the confessions of men declare Him to be Lord of all. The babe in the manger is now the Lord on His throne. *Pray for the Latin America Mission, Inc., 161 Park St., Ridgefield Park, N. J.*

Sun.—Luke 2:8-20. The Shepherds Find the Saviour.

PRAYER SUGGESTIONS: "The angel said, . . . behold I bring you good tidings of great joy, which shall be to all people." The shepherds found the Saviour because they had divine leading and help. They needed, as we all do, the gracious help of God, so that we may find the Lord. The Word of the Lord guided them; and it must guide every one who would find the Saviour. Make much of God's Word in directing sinners to Christ and Christians into paths of peace and usefulness. *Pray for the Poona and Indian Village Mission, Shivajinagar, Poona, India.*

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